

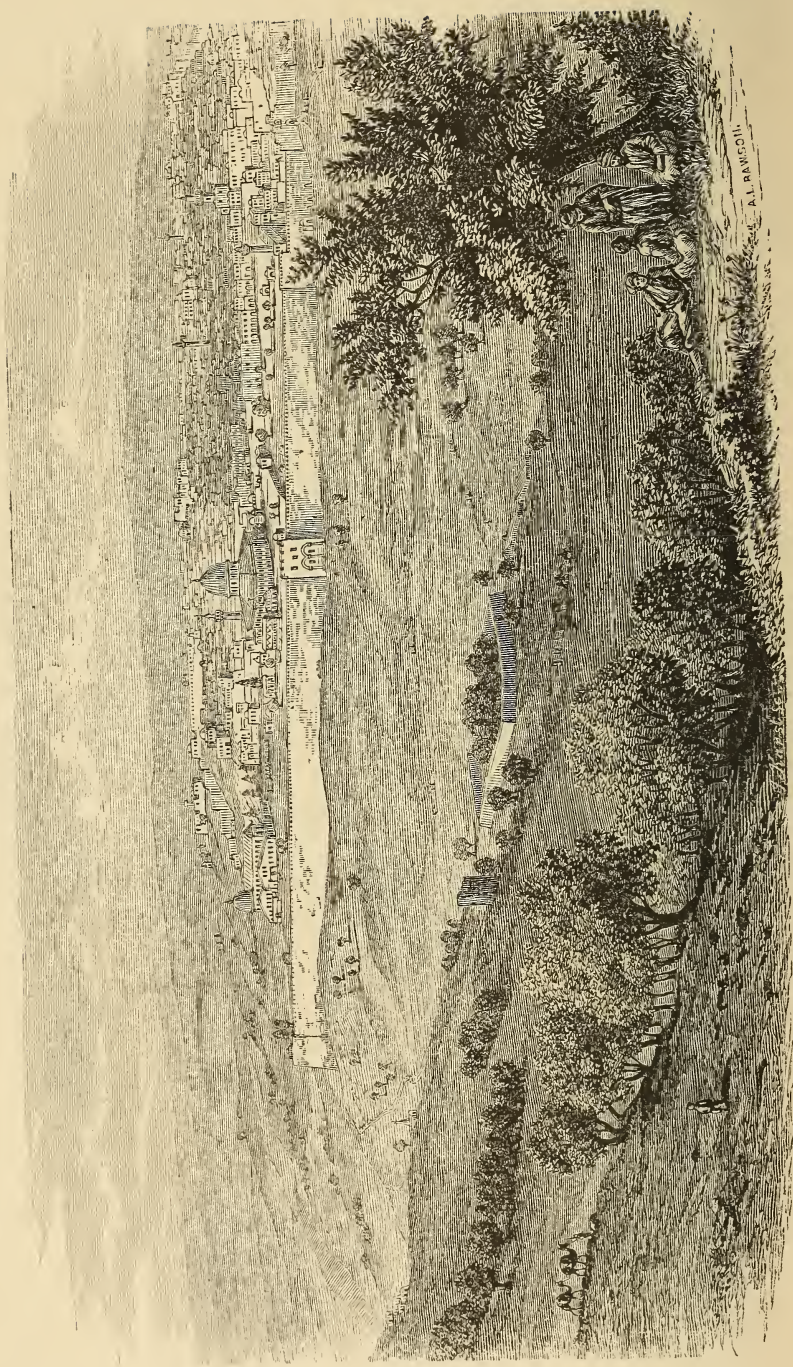
Library of Congress.

Chap. BS 417

Shelf . R3

Copyright No.

UNITED STATES OF AMERICA.



VIEW OF JERUSALEM FROM OLIVET.

c. 248 AL

THE

BIBLE HAND-BOOK;

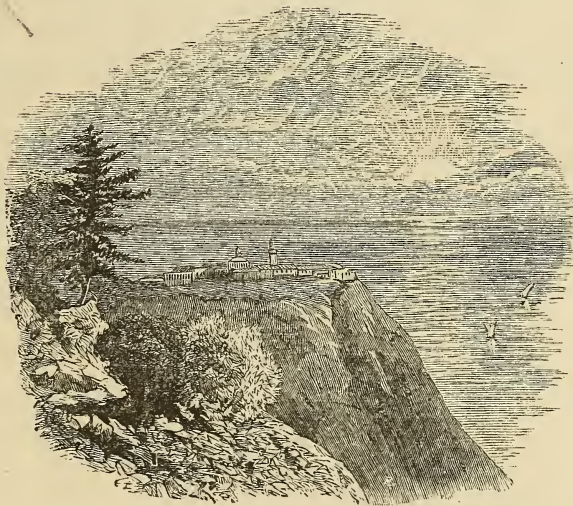
FOR

SUNDAY-SCHOOLS AND BIBLE-READERS.

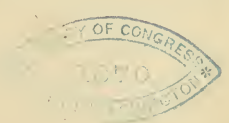
WITH ONE HUNDRED AND FIFTY ENGRAVINGS, AND TWENTY-FIVE
MAPS AND PLANS.

BY

ALBERT L. RAWSON.



MOUNT CARMEL.



NEW YORK:
PUBLISHED BY R. B. THOMPSON & CO.
4 BOND STREET.
1870.

BS417
.R3

Entered, according to Act of Congress, in the year 1890

By A. L. RAWSON & R. B. THOMPSON

In the Clerk's Office of the District Court of the United States for the
Southern District of New York.

ALVORD, PRINTER.

LITTLE, RENNIE & Co., Stereotypers,
645 and 647 Broadway, New York.

P R E F A C E .

THIS work is designed to meet the wants of a large class of Sunday-school Teachers and Bible-readers, who may not be able to obtain the larger and more expensive works, and which are better adapted to the use of more advanced Bible students. It aims to give the results of investigations and research from the latest and most elaborate works published on the subject; thus making it, in a measure, a compendium of all these works, but also, equally, a new and independent book.

A list of the authorities consulted in its preparation is given on the last page.

The **Chronology** is arranged on the latest received authorities, and includes all that is interesting to the general student.

The **Geology**, **Topography**, and **Climatology** are from the most recent works on those topics, and give a complete account of Palestine, from the cedars to the sands.

The **Geography** is full and complete—drawn from the latest surveys, especially Van de Velde's (German), Renan's (French), and the Palestine Exploration (English), Robinson, Thomson, and others—giving every city, mountain, river, and other localities mentioned in the sacred writings.

The **Biographies** will be found of especial value, condensing the incidents of the lives of the leading characters of the Bible; the greater space being given to the **Life of Jesus the Christ** and the **Life of St. Paul**. The Scripture references in the biographies are placed in the margin for convenience, and particular notice of places is referred to the Geography.

The chapter on **Patmos** and the **Seven Churches of Asia**, is from the most recent accounts of those places, chiefly those of Svoboda and Tristram, and will be found to be complete and interesting.

Antiquities, coins, weights, and measures deserve our closest attention, since they are often the most valuable evidence we have on obscure points; and this is often the most complete and satisfactory.

The **Engravings** are from sketches made by the author, improved by photographs, and may be relied upon as accurate representations of the places named, in general appearance and in characteristic detail.

The author's intention is to make this work a companion to the Bible, presenting to the eye of the student, by the aid of carefully condensed accounts, explained by maps and illustrated by engravings, all that is known of the Lands of the Bible, thus increasing the interest of the narrative, and, by association, fixing the facts more indelibly in the memory; facilitating and enlarging his acquaintance with the Bible by taking him back to localities and scenes the most interesting, and recalling events the most wonderful in the history of the human race, and which are so dear to every Christian heart.

THE AUTHOR.

LIST OF THE PRINCIPAL WORKS

CONSULTED IN THE PREPARATION OF THIS BOOK, AND THEIR PRICES IN NEW YORK.

Ante-Nicene Christian Fathers. 10 vols.....	\$35 00
Ayre. Treasury of Bible Knowledge. 1 vol.....	5 25
Barclay, Rev. J. T. City of the Great King.....	10 00
Burt, N. C., D.D. Sacred History; Geography of Palestine. Engravings, Maps, and Charts.....	3 50
Bartlett, W. H. Walks about Jerusalem. Engravings on wood and steel.....	12 00
“ “ Jerusalem revisited. “ “ “ “.....	5 00
“ “ 40 Days in the Desert. (Nile Boat, 8vo., Engravings, \$4 00) “ “ “ “.....	4 00
“ “ Footsteps of Our Lord and His Apostles. “ “ “ “.....	4 00
Beaufort, E. A. Egyptian Sepulchres and Syrian Shrines. 2 vols., 8vo. Extra calf.....	10 00
Beke. Jacob's Flight; A Pilgrimage to Harran.....	3 75
Bedford. 48 Photographs in the Holy Land, &c.....	15 00
Bunsen. Egypt's Place in History.....	87 50
Burckhardt (Etc.). Travels in Syria and the Holy Land.....	3 00
Calmet. Dictionary of the Holy Bible. Engravings and Maps.....	25 00
Conybeare and Howson's Life of St. Paul. 2 vols. Maps and Engravings. (Reprint, \$10 00).....	48 00
Dixon. Holy Land, \$5 25. Pal. and Egypt, \$5 00.....	10 25
Draper, J. W., M.D. History of the Intellectual Development of Europe.....	6 00
Forster. Historical Geography of Arabia. Maps.....	5 00
Gliddon. Ancient Egyptians. Maps.....	3 50
Herbert, Lady. Cradle Lands. Engravings.....	10 50
Hengstenberg. Moses illustrated by Monuments in Egypt.....	3 75
Horne's Introduction to the Critical Study of the Bible. (Reprint, \$5 00).....	36 75
Jameson, Mrs. Sacred and Legendary Art. Engravings on wood and steel.....	100 00
James. Ordnance Survey of Jerusalem. 31 Engravings. Vol. 1.....	20 00
Vol. 2. 72 Photographs.....	77 00
James, W. E. 50 Photographs (Stereoscopes), Holy Land, Turkey, &c., per. Doz.....	2 00
Jones, Rev. J. Canonical Authority.....	5 00
Josephus. (Traill's Engravings, \$75 00).....	3 00
Kalisch. Historical and Critical Comment on the O. T.....	24 00
Kitto. Cyclopædia of Biblical Literature. 3 vols. Engravings. (Abridged, \$7 00).....	31 25
Lane, E. W. Modern Egyptians. Engravings.....	10 00
Lardner. Credibility of the Gospel History.....	5 00
Layard, A. H. Nineveh and its Remains. 2 vols., 8vo. Engravings.....	18 00
“ “ 2d Expedition.....	10 50
Laborde. Journey to Sinai, Palestine, &c. Maps and Engravings.....	7 50
Longman's New Testament. Notes. Engravings.....	31 50
Lloyd's Map of the Holy Land (by Rawson).....	1 50
Macleod, Norman, D.D. Eastward. Engravings.....	12 00
Madden. Jewish Coinage.....	31 50
Mill, Dr. Brotherhood of Jesus.....	5 00
Neumann, Dr. Die Stiftshütte (Tabernacle of Testimony).....	8 00
Paine, Rev. T. O., Prof. of Hebrew, Waltham Theological Sem. The Tabernacle, Solomon's Temple, &c.....	5 00
Porter. Five Years in Damascus. Engravings and Maps.....	12 00
Porter. Handbook of Syria and Palestine, \$12. Egypt, do.....	10 00
Rawlinson. Outlines of Assyrian History.....	1 00
Renan's Phœnicia (in French). Text 8vo, and Plates large folio.....	5 00
Robinson. Researches. 3 vols. Maps.....	1 00
Rogers, Miss. Domestic Life in Palestine in 1862.....	3 00
Smith. Bible Dictionary. Engravings. 3 vols.....	18 00
Smith, Dr. Pye. Bible and Science.....	2 50
“ “ Our Inheritance in the Great Pyramid.....	3 00
Stanley. Egypt and Palestine, \$7 00. History of the Jewish Church.....	16 00
Svoboda. Patmos and the Seven Churches of Asia. Photographs.....	22 50
Thomson, Rev. W. H. The Land and the Book. 2 vols. Engravings and Maps.....	5 00
Tristram, Rev. H. B. The Land of Israel.....	12 50
Tristram. Natural History of Palestine.....	5 00
The Bible Atlas of Maps and Plans.....	15 75
Van De Velde's Map of Palestine.....	12 00
De Vogue. Churches of the Holy Land. 1 vol., with Engravings.....	22 50
Van Lennep. Travels in Asia Minor, (A. O. Van Lennep, New York). 2 vols. Engravings.....	6 00
Wilkinson, Sir G. Ancient Egyptians. Engravings. 6 vols., 8vo.....	110 00
Wetstein. Reisebericht über Hauran. Wood-cuts.....	15 00
Wordsworth, Archdeacon of Westminster. Holy Bible, with Notes. Genesis to Isaiah.....	60 00

The publishers will forward any of these, or any other works on the study of the Bible, to order, by mail or express, at the price ruling in New York at the time of receiving the order.

CONTENTS.

	PAGE
PREFACE.....	15
HISTORY OF THE HOLY SCRIPTURES.....	11
GEOLOGY.....	18
CHRONOLOGY.....	26
TABLE OF EVENTS.....	32
GEOGRAPHY.....	33
ALLOTMENT OF THE TWELVE TRIBES.....	193
PATMOS, AND THE SEVEN CHURCHES OF ASIA.....	199
BIOGRAPHY.....	211
LIFE OF JESUS.....	211
“ PAUL.....	219
“ AARON.....	227
“ ABRAHAM.....	227
“ JOSEPH, (Son of Jacob).....	230
“ JOSEPH, (Husband of Mary).....	232
“ LUKE.....	233
“ MARK.....	234
“ MOSES.....	234
“ SOLOMON.....	236
“ TWELVE APOSTLES.....	239
MONEY.....	243
WEIGHTS AND MEASURES.....	247
MAPS.....	249
DRESS.....	254

LIST OF ENGRAVINGS.

	PAGE		PAGE
1. View of Jerusalem, from Olivet...	2	53. Plan of the Church of the Holy Sepulchre.....	101
2. Title-page.....		54. Seal Church, A. D. 1150.....	101
3. Alphabets, ancient and modern...	10	55. Seal. A. D. 1173.....	101
4. Inscription at Nahr el Kelb.....	10	56. Seal. Turris David, A. D. 1185. .	101
5. Codex Alexandrinus, specimen....	13	57. Seal. Knights of St. John.....	102
6. Codex Vaticanus.....	14	58. Interior of the Dome of the Rock.	102
7. Codex Sinaiticus.....	14	59. View of Jerusalem, from the spot where Jesus wept over the city	103
8. Codex Guelph.....	14	60. St. Stephen's gate.....	103
9. Codex Dublin.....	14	61. Masonry lining Bethesda.....	104
10. Specimen from Origen's Bible....	14	62. Via Dolorosa.....	105
11. Ancient Hebrew MS.....	15	63. Jerusalem besieged.....	106
12. Hebrew Inscription.....	15	64. Robinson's arch, remains of....	106
13. Anglo-Saxon ("Durham Bible")	15	65. Eastern Bazar.....	109
14. The Great Sphynx and Pyramid...	25	66. Jezreel.....	109
15. Pyramids of Jizeh.....	26	67. Coin struck at Tyre.....	110
16. Abraham's Oak.....	37	68. Ain Karim.....	111
17. Walls of Antioch.....	38	69. Lachish.....	116
18. Bedouin.....	40	70. Bethany (Lazarieh).....	117
19. King of Assyria.....	44	71. Cedars of Lebanon.....	118
20. Baal.....	45	72. Coin. Philip V., of Macedon....	123
21. Great Door, Baalbek.....	46	73. St. Paul's Bay, Malta.....	128
22. The octagon temple at Baalbek...	46	74. Great Pyramid.....	130
23. Great stone in the quarry, Baalbek	47	75. Nazareth.....	137
24. Bethlehem.....	52	76. Assyrian chariot.....	140
25. Cesarea.....	55	77. Doorway, Khorsabad.....	141
26. Coin of Cyprus.....	59	78. Nimroud Obelisk.....	141
27. Coin of Corinth.....	60	79. Architectural details at Nobah...	143
28. Coin of Cyrene.....	60	80. Obelisk at On.....	144
29. Walls of Damascus.....	61	81. Ophra. Ephraim.....	145
30. Assyrian king, officers, and gods..	64	82. King and Queen of Persia.....	148
31, 32. Signet-ring of Suphis.....	66	83. Ship from Pompeii.....	150
33. Egyptian king, Rhamses IV.....	66	84. Rabbath Amman.....	154
34. Signet of Thothmes III.....	67	85. Coin of Philadelphia.....	154
35, 36. Impression of each side.....	67	86. Coin of Rhodes.....	157
37. Egyptian princes in a chariot....	67	87. Baal.....	160
38. Brick-making in Egypt.....	68	88. Coin of Sidon.....	172
39, 40. Working in metals.....	68	89. Tear bottles.....	172
41. King of Judah.....	68	90. Sarcophagi.....	172
42. Merchant of Cairo.....	68	91. Sarcophagus lid found at Sidon...	173
43. Triumphal Arch, Gerasa.....	73	92. Symbolic figure of the River Nile.....	173
44. Gethsemane.....	77	93. Tyre.....	182
45. Hebron.....	86	94. Great stone in the sea-wall of Tyre.....	183
46. Jericho.....	95	95. Egyptian wine-press.....	184
47. The royal cisterns of the temple..	97	96. Ruins of Ephesus.....	201
48. Temple foundation-stones.....	97	97. Coin of Ephesus.....	201
49. Piers under the S. E. corner.....	97		
50. Wilson's arch, Tyropeon valley...	98		
51. Section east and west.....	98		
52. Church of the Holy Sepulchre...	100		

	PAGE		PAGE
98. Diana.....	201	126. Silver Denarius of Tiberius....	245
99. Tomb of Luke.....	202	127. Piece paid Judas.....	245
100. Smyrna from the sea.....	202	128. Copper coin of Vespasian.....	245
101. Ancient aqueducts over the Meles	203	129. Last coin struck by Barkokab...	245
102. Ruins at Pergamos.....	204	130. Coin of Aretas, king of Arabia..	245
103. Æsculapius.....	204	131. Coin of Ephesus.....	245
104. Aqueduct on the River Selinus..	205	132. Bronze coin found at Urfa.....	246
105. Apollo.....	205	133. Coin of Apamea (Noah's deluge)	246
106. Thyatira.....	206	134. " " Corinth.....	246
107. Sardis.....	207	135. " " Tarsus.....	246
108. Philadelphia.....	208	136. Head of Tigranes (coin).....	246
109. Laodicea.....	209	137. Group. Behistun Rock.....	255
110. Head of Paul, from an ancient		138. Drawers.....	255
tomb.....	219	139. Ephod.....	255
111. Abraham and Lot.....	228	140. Shirt.....	255
112. Samaritan priest, reading.....	238	141. Vest.....	255
113. Coin Stater, Tribute money.....	243	142. Girl.....	255
114. Daric.....	243	143. Button and Loop.....	255
115. Silver shekel, cup of manna....	244	144. Tunic.....	256
116. Bronze shekel.....	244	145. Jibbeh. Coat.....	256
117. Silver shekel.....	244	146. Syrians.....	256
118. Bronze coin of Jonathan.....	244	147. Abba. Cloak.....	256
119. Bronze farthing.....	244	148. Yelek.....	256
120. Brass lepton of Herod (the Mite)	244	149. Woman.....	256
121. Brass lepton of Tiberius and Julia	244	150. Sandals.....	256
122. Two small antique coins.....	244	151. Slippers.....	256
123. Quarter Shekel of Herod.....	244	152. Street dress.....	256
124. Silver coin of Herod.....	244	153. Shoes.....	256
125. Tetradrachm of Alexander.....	245	154. Slippers.....	256

MAPS AND PLANS.

	PAGE		PAGE
1. Plan of Athens.....	45	13. Map of Canaan and twelve Tribes.	192
2. Ruins of Babylon. Restored plan.	47	14. " " the Tabernacle.....	193
3. Plan of explorations.....	98	15. " " " Encampment.....	194
4. " " Jerusalem.....	99	16. " " Patmos Churches.....	200
5. " " the Virgin's Fountain....	104	17. " " Palestine in the time of	
6. " " Solomon's temple.....	108	Christ.....	210
7. " " Herod's ".....	108	18. Map of the Travels of Paul.....	218
8. " " Pyramid Field.....	129	19. Map of the Vicinity of Jerusalem.	249
9. " " Mounds at Nineveh.....	142	Map of Palestine, in four sections:	
10. Map of the Dead Sea.....	164	20. N. W. section Riblah to Cana....	250
11. " " Egypt and the Peninsula		21. Middle section, Cana to Shiloh....	251
of Sinai.....	186	22. S. W. section, Shiloh to Rehoboth.	252
12. Map of the Ancient world.....	191	23. S. E. section, Ramoth to Zered....	253
Map of Jerusalem to Joppa.....	226		

NAME	PHENICIAN	SQUARE	ANCIENT HEBREW COIN	MSS. SAM.	SAMARITAN COIN	ARAMAIC OR EGYPTIAN MONUMENTS	PALMYRENE	RABBINIC	SYRIAC PESHITO	NAME	NISCHI ARABIC	NAME	ETHIOPIC	PRONUNCIATION	ANCIENT ETHIOPIC	HEMYARITIC OF MSS.	HEMYARITIC OF MONUMENTS	SINAITIC	COPTIC MODERN NAME	ANCIENT ARMENIAN	PERSIAN CUNEIFORM OR ASSYRIAN WRITINGS
ADAM	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	ADAM	Ⲁⲁ	ADAM	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ	Ⲁⲁ
BETH	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	BETH	ⲀⲂ	BETH	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ	ⲀⲂ
GIMEL	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	GIMEL	Ⲁⲃ	GIMEL	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ	Ⲁⲃ
DALETH	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	DALETH	ⲀⲄ	DALETH	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ	ⲀⲄ
HE	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	HE	Ⲁⲅ	HE	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ	Ⲁⲅ
WAW	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	WAW	ⲀⲆ	WAW	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ	ⲀⲆ
SAWIN	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	SAWIN	Ⲁⲇ	SAWIN	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ	Ⲁⲇ
CHEH	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	CHEH	ⲀⲈ	CHEH	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ	ⲀⲈ
JETH	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	JETH	Ⲁⲉ	JETH	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ	Ⲁⲉ
LOD	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	LOD	ⲀⲊ	LOD	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ	ⲀⲊ
CAPH	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	CAPH	Ⲁⲋ	CAPH	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ	Ⲁⲋ
LAMDA	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	LAMDA	ⲀⲌ	LAMDA	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ
BAEM	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	BAEM	Ⲁⲍ	BAEM	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ	Ⲁⲍ
SMEN	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	SMEN	ⲀⲎ	SMEN	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ	ⲀⲎ
AMIN	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	AMIN	Ⲁⲏ	AMIN	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ	Ⲁⲏ
PHI	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	PHI	ⲀⲐ	PHI	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ	ⲀⲐ
ZADE	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	ZADE	Ⲁⲑ	ZADE	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ	Ⲁⲑ
ZORN	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ZORN	ⲀⲒ	ZORN	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ	ⲀⲒ
RISH	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	RISH	Ⲁⲓ	RISH	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
SIM	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	SIM	ⲀⲔ	SIM	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ	ⲀⲔ
SHIN	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	SHIN	Ⲁⲕ	SHIN	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ	Ⲁⲕ
TAW	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	TAW	ⲀⲌ	TAW	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ	ⲀⲌ
NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME	NAME
ELIF	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	ELIF	Ⲁⲓ	ELIF	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
BE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	BE	Ⲁⲓ	BE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
TE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	TE	Ⲁⲓ	TE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
THE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	THE	Ⲁⲓ	THE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
JIM	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	JIM	Ⲁⲓ	JIM	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
RES	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	RES	Ⲁⲓ	RES	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
SAT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	SAT	Ⲁⲓ	SAT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
SHAT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	SHAT	Ⲁⲓ	SHAT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
KA	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	KA	Ⲁⲓ	KA	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
BEH	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	BEH	Ⲁⲓ	BEH	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
THAWI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	THAWI	Ⲁⲓ	THAWI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
TAWI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	TAWI	Ⲁⲓ	TAWI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
HAAM	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	HAAM	Ⲁⲓ	HAAM	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
SCHIN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	SCHIN	Ⲁⲓ	SCHIN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
SAD	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	SAD	Ⲁⲓ	SAD	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
DAD	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	DAD	Ⲁⲓ	DAD	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
TA	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	TA	Ⲁⲓ	TA	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
AIN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	AIN	Ⲁⲓ	AIN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
WAME	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	WAME	Ⲁⲓ	WAME	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
CHAF	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	CHAF	Ⲁⲓ	CHAF	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
WAVE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	WAVE	Ⲁⲓ	WAVE	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
AIN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	AIN	Ⲁⲓ	AIN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
ZAI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	ZAI	Ⲁⲓ	ZAI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
JAI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	JAI	Ⲁⲓ	JAI	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
HAJAN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	HAJAN	Ⲁⲓ	HAJAN	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
DENT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	DENT	Ⲁⲓ	DENT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
DUENT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	DUENT	Ⲁⲓ	DUENT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
GEML	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	GEML	Ⲁⲓ	GEML	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
TAIT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	TAIT	Ⲁⲓ	TAIT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ
TSAT	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	Ⲁⲓ	TSAT	Ⲁⲓ	TSAT	Ⲁⲓ	Ⲁ							

THE HOLY SCRIPTURES.

IN Exodus and the earlier books of the Old Testament, the term used for the Sacred Writings is **The Law**, or the Book of the Covenant (Ex. xxiv. 7). After the return from the captivity (about 400 B. C.) they are called recitations, or the words read or recited (Neh. viii. 8). They were also called **The Books** in Ecclesiasticus. Josephus, Philo, and the writers of the New Testament call them *Sacred Writings*, *Sacred Letters*, and *Scriptures* (Matt. xxi. 42, xxii. 29; John, v. 39; Acts, viii. 32, 35; Rom. xvi. 26; 2 Pet. i. 20), and Paul twice Holy Scriptures (Rom. i. 2; 2 Tim. iii. 15). After the New Testament was written, Jerome (A. D. 400) called them the Sacred Books (following 2 Macc. ii. 13); and the name **Bible** was first applied by Chrysostom, A. D. 400, adding the title **Divine**, or, as we now write it, **Holy Bible**.

The word *Bible* is Greek, and means *book*. The sacred book of Mohammed is also called *Korawn—the book* (i. e., the thing to be read).

The word *Scriptures* is Latin, and means writings.

The Bible is divided into the Old and New Testaments (2 Cor. iii. 14), and according to the **Canon** (*Kanon*, Gr., *rule*, meaning *The Catalogue of the Sacred Books*), consists of 39 books in the Old and 27 in the New Testament.

The Old Testament collection was completed by Ezra, having been begun by the ancient patriarchs, continued by Moses (Deut. xxxi. 9), by Joshua (xxiv. 26), by Samuel (1 Sam. x. 25), by David, Solomon, and others; and his arrangement has been preserved up to the present time.

It was divided into three classes of writings: the **Law**, *Thorah*, the **Prophets**, *Nebiim*, and the **Psalms**, *Chethubim* (Luke, xxiv. 44). Josephus names these divisions (c. Apion. 1, 8), saying, "What faith we place in our own Scriptures is seen in our conduct. They have suffered no addition, diminution, or change. From our infancy we learn to regard them as the decrees of God; we observe them, and if need be, we gladly die for them." This seems to have been the general opinion of the Jews concerning their Scriptures. The first canon on record is that of Laodicea in Phrygia, A. D. 365, which fixed the names and order and number of the books very much as we find them now. The Council of Hippo in 393, of Carthage in 419, in which Augustine (Bishop of Hippo), had great influence, held (A. D. 397) that the entire canon of Scripture is comprised in these books—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 small book of Ruth, * * the 4 books of the Kingdoms, and 2 of the Remains. These are the historical books: Job, Tobit, Esther, Judith, 2 books of Maccabees, and 2 books of Ezra. Next are the prophets; 1 book of the Psalms of David, 3 of Solomon—viz., Proverbs, Canticles, and Ecclesiastes. The 2 books Wisdom and Ecclesiasticus are called Solomon's only because they resemble his writings, and they were written by Jesus, the son of Sirach, which are to be reckoned among the prophetic books. The rest are the prophets, 12 of them being reckoned together as one book; and after these the four prophets of large volumes—Isaiah, Jeremiah, Daniel, and Ezekiel. The New Testament was the same as now received.

BOOKS OF THE OLD TESTAMENT, WRITTEN IN HEBREW.

NAME.	CHAP.	WRITTEN BY	B. C.	YEARS.	REMARKS.
1. Genesis.....	50	Unknown		2278	These five are called Pentateuch, Greek for <i>five</i> books.
2. Exodus.....	40	Moses.....	1491	145	
3. Leviticus	27	Moses.....	to .....	.....	
4. Numbers	36	Moses.....	.....	38	
5. Deuteronomy ..	34	Moses.....	1450	.....	
6. Joshua.....	24	Joshua.....	1433	17	Written long after the events narrated.
7. Judges	21	Several.....	721-562	299 (430)	
8. Ruth.....	4	Unknown .....	.....	.....	
9. 1 Samuel	31	{ Compiled by Jere- miah .....	.....	72	
10. 2 Samuel	24		550	40	
11. 1 Kings	22		.....	(427	
12. 2 Kings	25	{ Compiled by Dan- iel and Ezra.	580	+ 26)	Written by David 73, Asaph 12, Korah 11, Heman 1 (78th), Ethan (89th), Solo- mon (72d, 127th), Moses (90th), and others. Dr. Stanley urges that there were two prophets named Isa- iah, and two Zecha- riah. The age of pro- phesy is chiefly in- cluded between 800 and 400, B. C. Several prophets, as Shemaiah, Ahijah, Elijah, and Elisha, left no writings.
13. 1 Chronicles ...	29		450	2969	
14. 2 Chronicles ...	36		450	500	
15. Ezra	10	{ Daniel, Nehemiah, Haggai, Ezra.	450	79	
16. Nehemiah	13	Nehemiah.....	440	36	
17. Esther	10	Unknown.....	425 ?		
18. Job	42	Unknown.....	.....	.....	
19. Psalms	150	{ Compiled by Ezra or by Simon...	450 300	.....	
20. Proverbs	31	Compil'd by Solomon	1000	.....	
21. Ecclesiastes ...	12	Unknown.....	400 ?	.....	
22. Song of Songs..	8	Unknown.....	900 ?	.....	
23. Isaiah	66	Isaiah.....	700	.....	
24. Jeremiah	52	Jeremiah.....	550	.....	
25. Lamentations ..	5	Jeremiah.....	550	.....	
26. Ezekiel.....	48	Ezekiel.....	525	.....	
27. Daniel	12	Daniel.....	525	.....	
28. Hosea	14	Hosea.....	750	.....	
29. Joel	3	Joel.....	700	.....	
30. Amos	9	Amos.....	780	.....	
31. Obadiah	1	Obadiah.....	?	.....	
32. Jonah	4	Jonah.....	800	.....	
33. Micah	7	Micah.....	725	.....	
34. Nahum.....	3	Nahum.....	725	.....	
35. Habakkuk.....	3	Habakkuk.....	550	.....	
36. Zephaniah	3	Zephaniah.....	600	.....	
37. Haggai	2	Haggai.....	500	.....	
38. Zechariah.....	14	Zechariah.....	500	.....	
39. Malachi	4	Malachi.....	420	.....	

BOOKS OF THE APOCRYPHA, OF THE OLD TESTAMENT AGE, IN THE ORDER GIVEN
IN THE AUTHORIZED VERSION.

1. 1 and 2 Esdras; 2. Tobit; 3. Judith; 4. Esther; 5. Wisdom of Solomon; 6. Wisdom of Jesus, son of Sirach—Ecclesiasticus; 7. Baruch; 8. Song of the Three Holy Children; 9. History of Susanna; 10. Bel and the Dragon; 11. Prayer of Manasseh; 12. 1 and 2 Maccabees. The Book of Enoch is accepted by the Abyssinians. There have been also included in the Apocrypha—3 and 4 Esdras, the Book of Elias the Prophet; 3, 4, and 5 Maccabees (now received by the Greek Church); the Ascension of Isaiah, the Assumption of Moses, and others.

BOOKS OF THE NEW TESTAMENT, WRITTEN IN GREEK.

NAME.	CHAP.	WRITTEN BY	A. D.	REMARKS.
1. Matthew.....	28	Matthew	50-60	Palestine, Aramaic and Greek.
2. Mark.....	16	Mark.....	63-70	At Rome, directed by Peter.
3. Luke.....	24	Luke.....	58-60	Cæsarea, when Paul was there.
4. John.....	21	John.....	78	Ephesus.
5. Acts.....	28	Luke.....	63	
6. Romans.....	16	Paul.....	58	Corinth.
7. 1 Corinthians ..	16	"	57	Ephesus.
8. 2 Corinthians ..	13	"	58	Philippi.
9. Galatians	6	"	54	Ephesus.
10. Ephesians.....	6	"	62	Rome.
11. Philippians....	4	"	62	Rome.
12. Colossians.....	4	"	62	Rome.
13. 1 Thessalonians,	5	"	53	Corinth.
14. 2 Thessalonians,	3	"	53	Corinth.
15. 1 Timothy.....	6	"	67	Macedonia.
16. 2 Timothy.....	4	"	68	Rome.
17. Titus	3	"	67	Ephesus.
18. Philemon.....	1	"	62	Rome.
19. Hebrews	13	"	58	Corinth, in Hebrew and Greek.
20. James.....	5	James	45-62	Brother of the Lord.
21. 1 Peter.....	5	Peter.....	60-67	Babylon.
22. 2 Peter.....	3	" .....	.....	
23. 1 John.....	5	John	78	Ephesus.
24. 2 John.....	1	"	78	} Addressed to individuals.
25. 3 John.....	1	"	78	
26. Jude.....	1	Judas.....	60-67	Brother of James, Luke, vi. 16.
27. Revelation.....	22	John	80-99	In Patmos.

APOCRYPHAL BOOKS OF THE NEW TESTAMENT AGE.

Eusebius, in his list of the sacred books, makes a distinction against certain ones which were doubtful or heretical; and which were: 1. The doubtful—Acts of St. Paul, Shepherd of Hermas, Apocalypse of Peter, Epistle of Barnabas, Doctrine of the Apostles, Gospel to the Hebrews. 2. The heretical—Gospels of Peter, Thomas, Matthias, and others; the acts of Andrew, John, Epistle of Clement, and others.

The oldest version in any language of which there is a record, is the **Septuagint**, written in Greek, at Alexandria, Egypt, B. C. 286-280. The oldest known copy of this version is written on thin vellum, contains the whole Bible, and is dated in the 5th century: now in the British Museum, and is called the *Codex Alexandrinus*.

Ⲛⲓ ⲕⲉⲧⲓⲉⲡⲁⲛⲟⲩⲛⲟⲩⲥⲁⲛⲟⲓⲑⲁⲓⲃⲟⲛ
 ⲧⲉⲥⲙⲉ
 ⲡⲟⲗⲗⲟⲓⲉⲡⲁⲛⲉⲥⲧⲏⲥⲁⲛⲉⲧⲧⲉⲙⲉ.

Codex Alexandrinus. 5th century. (Ps. iii. 2).

The *Codex Vaticanus* is a manuscript in the Vatican Library, Rome; contains the whole Bible, except a few lost leaves, and belongs to the 4th century.

ΜΙΣΘΟΟΥΛΟΓΙΖΕΤΑΙ' *Codex Vaticanus. 4th c.*
'ΚΑΤΑΧΑΡΙΝΑΛΛΑΚΑΤΑ' (*Rom. iv. 4*).

The *Codex Sinaiticus* was found in the Convent on Mount Sinai. It belongs to the 6th century, but is a copy of one of an earlier date. Besides the O. and N. T., it has the Gospel and Epistles of Barnabas and the Epistle of Hermas.

ΚΑΙ ΟΜΟΛΟΓΟΥΜΕ *C. Sinaiticus. 6th c.*
ΝΩΣ ΜΕΓΑ ΕΣΤΙΝ (*1 Tim. iii. 16*).

Fragments of the Gospel are contained in a palimpsest MS. in a library at Wolfen-

ΤΑΙΣ ΕΝ ΤΟ ΑΛΛΙΟ
ΚΑΙ Α, ΚΑΙ Ω *Codex Guelfh.*
ΜΑΘΗΤΕΣ ΤΟΥΝ *Palimpsest*
ΑΝΘΡΩΠΟΥΝ *(Luke i. 6).*

büttel, Germany, where the ancient Greek letters have been scraped off, and a modern text written over them.

ΕΠΒΛΕΨΑC ΔΕ ΟΙC ΕΙΠΕΝ ΑΤ
ΤΟΙC ΠΑΡΑΝΟΙC ΤΟΥΤΟ
CODEX DUBLIN. MATT. XIX. 26.

This specimen is from a copy in the library of Trinity College, Dublin, a palimpsest, and belongs to the 6th century.

This specimen is dated A. D. 200 (about), and shows a very neat and clear text, as well as all the others.

The oldest Hebrew MS. known is dated A. D. 489; is a roll, and was found in the Karaite Synagogue in the Crimea. The specimen given here is from a Pentateuch written on a roll of leather, preserved in Odessa, originally brought from Derbend, in Daghestan. It was "corrected" in 580, and therefore probably written some time before.

ΕΞΗΛΘΕΝ ΔΕ
*From a copy of the Book of
Genesis, in Greek, written
for Origene, A.D. 185-255.*

*Specimen
of the
oldest known
Biblical MSS.*

וְחָשׁוּב לִבְנֵי אֲבוֹתָ עָלֶיךָ

Ancient Hebrew MS. A.D. 580. (Mal. iv. 6.).

As a specimen of the ancient Hebrew letter used about the time that Paul was a pupil of Gamaliel, here is a copy from a gravestone in the Crimea, of the year A. D. 6. This style of letter is like that on the coins of the Macabees, B. C. 139, and other coins down to A. D. 130, given in the chapter on **Coins**.

We have records of Origen's work, in which he placed side by side six different versions of each book of the Bible, thus forming the most valuable contribution to the critical study of the Scriptures known to scholars; but no specimen of his MS. is extant.

The oldest known MSS. in our own, or the Anglo-Saxon language, is the Durham Bible, dated A. D. 688.

The oldest *printed* Hebrew Bible (Old Testament) was issued at Soncino, Italy, A. D. 1487, in folio. The Complutensian Polyglott was published at the expense of Cardinal Ximenes in 1514-1522, in 6 vols. folio, and sold at 6½ ducats. The Hebrew Vulgate, and Greek texts of the O. T. (with a Latin translation of the Greek), were printed in three parallel columns; the Targum of Onkelos, with a Latin translation, in two columns below.

The oldest known version in the Latin language is the **Vulgate** (current text), which was the work of Jerome, A. D. 385-420, while he lived at Bethlehem. Tertullian (160-245) mentions a Latin version, but there is nothing known of any belonging to his age.

The first book printed was the Bible, in Latin; and the splendid pages of the Mazarin Vulgate, printed by Gutenberg and Fust in 1455, at Mainz, are not surpassed at this day as specimens of typography.

It will be interesting to mention some of the early translations in English or

לְמַעַן צִיּוֹנוֹתָ: .
בְּצִדְקָה כֹּהֵנִי
עָלָה אֵלַי: שֶׁב
חֶלְשֵׁי נִתְּגָשׁ
שָׁנִים לְגָלוּתָנוּ
וְאֵת צִיּוֹנוֹתָ
בְּנֵי צִדְקָה
עַתָּה יִשְׂרָאֵל
אֵל שְׁנַתְתָּ שָׁב
שָׁנִים לְגָלוּתָנוּ

(On a gravestone at
Simpheropol Crimea.)

'THIS IS THE GRAVE OF BUKI,
SON OF ISAAC, THE PRIEST; MAY
HIS REST BE IN PARADISE! [DIED]
AT THE TIME OF THE DELIVERANCE
OF ISRAEL, IN THE YEAR 702 OF OUR
CAPTIVITY' (i.e. A.D. 6).

quodraginta duarū
ab abrahā in usque
Anglo Saxon. Durham Bible.

Saxon, thus giving a clue to the books in which their history may be studied more carefully.

Bede (*Hist. Eccles.* iv. 24) says that the whole Bible story was made into the alliterative measure of Anglo-Saxon poetry, by Cædmon, A. D. 600. The Psalter was rendered into Saxon by Aldhelm, Bishop of Sherborne, in the seventh century; and that he (himself) translated the Gospel of St. John. Alfred the Great published in Saxon the chapters of Exodus containing the laws (*Life of Alfred, Pauli*, c. v.), and he "desired that all the freeborn youth of his kingdom should be able to read the English Scriptures."

The Durham Book (a specimen on a preceding page) was written in two lines, one Anglo-Saxon and the other the Latin of the Vulgate, including the four Gospels. The Rushworth Gloss in the Bodleian Library, Oxford, is of the ninth century.

The Normans did not favor the work, and had little sympathy for the conquered races; and besides, to them the dialects of the English were uncouth. They did not care to educate them in their native language, so instead of books the means used were *miracle plays* and pictures, except for the few who were really educated in the monasteries. Still, there are remains of good work done in these times, three versions of the Gospels being now extant of the 11th (and 12th?) centuries—one each in the University Library, Cambridge, the Bodleian, and in the British Museum. The Ormulum was a metrical paraphrase in alliterative verse of Gospel history, of the 12th century.

The religious revival of the 13th century of all Europe, influenced in England the making a prose translation of the Bible into Norman French. Richard Rolle made an English version of the Psalms (with other poems from the Old and New Testaments), in 1349. All of these works were made from the Vulgate.

The great work of the great reformer **Wycliffe** (born 1324, died 1384), began in a translation of a part of the Apocalypse; and continued in a version of the Gospels, with a commentary, in which he says: "So that por Cristen men may some dele know the text of the Gospel, with the comyn sentence of olde holie doctores;" to which was added the entire New Testament. The Old Testament was begun by Wycliffe's assistant, Nicholas de Hereford, but was only carried as far as the middle of Baruch (Vulgate canon). These works were revised by Purvey in 1388 (Forshall and Madden). The great labor required and performed in Wycliffe's translation may be appreciated from his own account of his method. He gathered many old copies of the Vulgate, compared them, made one copy ("oo Latyn Bible sumdel trewe") as free from error as possible; studied glosses, commentaries, examined grammars, counselled with divines on "harde wordes," and employed the best assistants in the final correction. The style was as homely as possible; that is, plain and simple English, avoiding the court language and scholarly phrases. This work is believed to have been a great power in preparing the way for the Reformation, which occurred in the 16th century.

Tyndal devoted his whole life, amid dangers and difficulties, enemies and treacherous friends, in exile and loneliness, that "a boy that driveth a plough" might know more of Scripture than the great body of the clergy then knew (A. D. 1520. Foxe's *Ann. Eng. Bible*, i. 36.) He says, "The properties of the Hebrew tongue agreeth a thousand times more with English than with the Latine." The gospels of Matthew and Mark were first published at Cologne in 1525, and were condemned by the Bishop of London, and ordered to be burnt; and also by an Act of Parliament (35 Hen. viii. c. 1). Tyndal's method was formed on the belief that every part of Scripture had one sense, and one only, and he kept the original always in view, avoiding all theological

commentaries, aiming to place his readers on a level with those for whom the original was written. He is therefore the father of our English Authorized Version, since all later versions have only been excellent and popular as they have been based on his principles. Tyndal was strangled at Vilvorde, A. D. 1536, by the enemies of the English Version.

Coverdale (Zurich, 1535?) made an English version of the whole Bible, which was favored by Cromwell, but was condemned by the king of England. Tyndal made his work the object of his life. Coverdale, in his own words, "sought it not, neither desired it, but accepted it as a task." In 1537, **Matthew**, who is believed to be the same as the martyr John Rogers, edited a large folio Bible, and dedicated it to the king (Henry VIII.), which was a reprint of Tyndal's, with some readings from Coverdale's. Cranmer approved it, and Lord Cromwell, at the request of Archbishop Cranmer, obtained the royal license, and by proclamation a copy was ordered to be set up in every church, being the first Authorized Version (begun by the publisher Poyntz, in Antwerp, and finished by Grafton and Whitechurch, London, 1537). An edition begun in Paris (1538) was stopped by the Inquisition, and finished in London (1539), by Coverdale. Matthew's edition was corrected by **Taverner** in 1539, in folio.

Cranmer sanctioned an edition in 1540, which was a fine folio, with an engraved title-page (the king presenting the Bible to the bishops, and the bishops to the people), and it was the authorized version until 1568.

The **Geneva** Bible was a continuation of the experiment of Sir John Cheke, by Whittingham, Goodman, Pullain, and others, and aimed to give purer English than any former work. It was printed in 1560, and remained popular for about 60 years. A patent was given for this version to Bodeleigh for its text in Roman letters, and its division into chapters and verses. After 1578, a Bible Dictionary was bound with it. The Puritans adopted it. This work first omitted the Apocrypha.

The **Douay** version was begun at Rheims by printing the New Testament in 1582, edited by Gregory Martin, a Greek scholar and graduate of Cambridge, and completed at Douay, where the Old Testament was brought out in 1609; making 3 vols. quarto, with notes.

Forty-seven persons, specially selected, began the **King James** version in 1606, and published it in 1611. Every year makes us better acquainted with the simplicity, energy, and purity of its style, and remarkable fidelity to the originals. Since it was made, travel in Bible Lands by men well qualified by proper study, and the criticism of able scholars, have added many volumes to sacred literature which help us to a clearer understanding of the meaning of the original.

From this short history of the Bible as a written and printed book, it will be seen that, from the earliest time to the present, great care has been given to keeping the text whole, pure, and free from additions, as Josephus says of his day (quoted above).

The table of Alphabets shows the style of letters from the most ancient, the Phœnician, down through some of its successors, the ancient Greek, ancient Hebrew, Aramaic, Hymyarite, &c.

The specimen of Cuneiform (*wedge form*) writing in the corner of the page of alphabets, is from the sculptured rocks at Nahr el Kelb (Dog River), north of Beirut.

The divisions into chapters and verses, now so useful for reference and study, is a modern invention, the present form dating from A. D. 1560 (English Bible of Geneva). The Old Testament, or the Law, was divided, for use in the synagogues, into 54 sections (parshioth), one for each Sabbath of the Jewish year.

GEOLOGY.

PALESTINE is divided into four natural divisions, of Plain, Hill Country, Jordan Valley, and Mountains, each reaching from North to South, and distinct in physical structure and political history; and a careful study of these features gives the best key to the clear understanding of the text of the Scriptures.

1. The Plains are on the shore of the Great Sea, or next to it, narrow at the north and widening southward, and elevated from one to 500 feet,—sandy, rolling surface, with few forest-trees, but many orchards of fruit-trees, besides vines and shrubs, and watered by brooks, rivers, and fountains. The Plain of Esdraelon cuts the country into two sections—Galilee on the north, and Samaria and Judæa on the south.

The sand from the sea is gaining slowly but surely on the plain, from Beirut all along the coast to Gaza, covering up every green thing, except where it is fenced off by a close row of trees. The building materials were mostly of brick, and there are but few remains of stone, hewn blocks, and columns.

There are no safe harbors on the coast, and but a few, such as they are, at Jebail, Beirut, Acre, Joppa. The harbor of Cæsarea-Palestina, where Paul shipped for Rome, is filled up with sand, and those also at Ascalon and Gaza.

The Hill Country, or high land, on both sides of the Jordan, is elevated from 1,000 to 4,000 feet, with few high peaks and many deep ravines, with winter torrents, many fountains, wells, and has only one or two rivers, Kishon and Leontes.

The breadth of the district of Galilee is about twenty miles, and the country generally undulating, with plains, and a few mountain peaks, as Safed, Jermuk (4,000), Hattin, and the height N. W. of Nazareth, which are rugged, sharp ridges, and are covered scantily with forests of oak, terebinth, thorns, besides fruit-trees and a profuse carpet of flowers. The dews of Hermon, and its cool breezes, preserve the vegetation in beautiful freshness and great abundance, far above the southern districts of Samaria and Judæa. Fountains are numerous, the brooks nearly all perennial, scarcely ever dry.

Carmel rises from the sea, south of Esdraelon, 1,800 feet high, 12 miles long, and is joined to the hills of Samaria and the mountains of Ephraim, which are 40 miles long, and extend from the Jordan valley to the plain of Sharon. The hill-tops are rounder than those of Galilee, and are about as well wooded with similar trees. The valleys or plains most noted are Mukhna, at Shechem, 6 miles long by one wide; Sanur, 2 miles; Kubatiyeh $2\frac{1}{2}$; and Dothan $2\frac{1}{2}$ miles.

The valleys along the water-courses are fertile, though wild and rugged, luxuriant with pastures and orchards and groves of olives, and producing an abundance of excellent grain.

At Shiloh, as you go south, the country changes, and there are no little plains in Benjamin or Judah. The hills are steeper, and soil poorer and thinner, everywhere lying on gray limestone, which often crops out; and the hillsides are generally terraced from bottom to top. The forests are few, shrubs many, and the whole country bleak and desolate in the hot season. Orchards, vineyards, and grain are cultivated. In the rainy season the country is beautiful with its grass, leaves, and especially its profusion of white and scarlet flowers. Fountains are rare, wells not very plenty, and there are no permanent brooks.

The country south of Beersheba is called Negeb in the Bible, and is formed of wide, rolling downs, bare and desolate, green in winter, but bare in summer, affording pasturage but not grain crops.

The mountain ranges of Palestine are Lebanon and Anti-Lebanon, with their continuations south, on both sides of the Jordan, ended at Idumea. Both ranges have their highest peaks north of the promised land, and on each side of the Leontes river. Lebanon extends from the river Eleutherus to the river Kishon in Esdraelon: Anti-Lebanon from the Lake Huleh to the plain of Hamath. Cœle-Syria lies between the two ranges, the whole length being about 110 miles.

The highest peaks of Lebanon are Dhor el Khodib (10,051 ft.), Sunnin (8,500), Keniseh (6,824), and Tounat Niha (*twin peaks*, 6,500). See maps for position. The highest peak of Anti-Lebanon is Mt. Hermon (Jebel Sheikh, 10,000); the range from that north as far as the Barada (*Wady el Kurn*) averages 4,500 feet, and north of that river, at Zebedany, the height is 7,000, which is the average as far as a little beyond Baalbek. The branch range running northeast of Damascus, toward Palmyra, averages 3,000 feet.

The great masses of both ranges are limestone, having few fossils. Near Damascus the rocks are bare, chalky, and desolate,—in dismal contrast to the deep green of the beautiful plain below them. The strata is bent; now almost perpendicular, and again tilted over, exposing veins and masses of trap.

Over the limestone there is a white cretaceous deposit, full of fossils, flints, ammonites, echinites (especially the *cidaris*, called petrified olives), fish (near Gebal), and others. This deposit extends along the western slopes of Lebanon, and the eastern slopes of Anti-Lebanon are almost entirely formed of them. Geodes of chalcedony, in size from an ounce to a hundred pounds, are found in Galilee, besides jasper and agate (Land and Book, i. 437). Soft, friable sandstone is found in extensive beds in both ranges. Coal appears not far east of Beirut, but in thin veins and poor quality. There is iron in the central and south ranges of Lebanon, and copper mines are mentioned by Eusebius (viii. 15, 17), where the Christians were condemned to work. Moses knew of both iron and copper in Lebanon (Deut. viii. 9, xxxiii. 25).

The crystalline limestone of the west side of Jordan, from Lebanon to Hebron, is colored, from a creamy white to a reddish buff; and the darker sort is streaked with dull orange, and takes a fine polish. The great quarry, now called Cotton Megara, under the northeast corner of Jerusalem, furnishes both kinds of stone which have been used in the city in ancient and modern times, and especially about the Temple area. The white can be sawed into blocks of any size, being almost as soft as chalk, but hardens after exposure. There are many caverns in this stratum, among which

are those of Adullam (visited by David), of Ibn Maan (mentioned as robbers' dens by Josephus), and others on the Dog river (Lycus), where there are three immense caves, each pouring out great volumes of water (L. and B., i. 60), and the great fountain-cave at Paneas, the lower source of the Jordan; besides many others, used for dwellings, storehouses, and hiding-places, both anciently and now.

Chalk is found in many places above the limestone, as on the western side of the Dead Sea, where it is full of flints, on Carmel and on Olivet.

The lower stratum is sandstone, in two series; one dusky, twisted, cavernous, and colored with iron; the other dark gray, compact, bearing fossils, and which is the substratum of the whole region east and west of Jordan.

Earthquakes have been frequent in all ages in Palestine, and their ravages may be traced at Aleppo (1616, 1812), Antioch (1737), Laodicea, Beirut, Sidon, Tyre, Safed, and Tiberias (1837). One is mentioned in the time of King Uzziah (Zech. xiv. 5): another in 31 B. C., when a great part of Jerusalem was destroyed and 10,000 persons killed. Josephus speaks of one about the time of the crucifixion (Ant. ix. 10, 4), when a large rock fell from Olivet.

The principal sources of lava streams on the east of Jordan were at Lake Phiala, on Hermon (which is an extinct crater, now full of water), and at Tell Abu Tumeis, Kuleib, and El Hish on Jebel Hauran. From these centres streams flowed over the whole district bounded by the Pharpar on the north, Jordan to the west, and the Yarmuk on the south. The Hieromax was once dammed up by the stream from Phiala, and made a new channel through the limestone beside the black rock. There are many conical and cup-shaped hills in the Hauran which have been active volcanoes. Lava and basalt can be traced over the highest summits of Jebel Hauran, but has not been followed eastward.

The hard, black basalt forms the entire district of the Lejah, lifting it from 30 to 100 feet above the surrounding plain of the Hauran, lying in long ragged ridges, or ploughed into deep gorges, everywhere full of air bubbles, and containing many caves, which have been used as dwellings from the most ancient times (Ant. xv. 10, 1). There are several extinct craters in this district.

On the west side of Jordan basalt underlies the whole of Esdraelon, and extends through the district bounded by Delata on the north, Tiberias on the east, Tabor on the south, and Turan and Sefurieh on the west.

Of two centres of eruption of this volcanic rock, Kurn Hattin is near the most ancient; the stream, of dark, iron-gray, solid and massive basalt, having run toward the lake of Galilee, forming cliffs behind Tiberias of great thickness, overlaying limestone; and the other, the more recent, porous, dark-brown, or reddish-gray lava, near Safed, where there are three craters—at El Jish, Taiteba, and Delata.

From Hermon to Abarim, the formation is of similar materials to that on the west side of Jordan, except that the chalk is of not so recent a deposit, and is capped with a soft, friable sandstone, without fossils, on the east of Ajlun. Perennial streams are very few; cisterns and aqueducts being necessary, as at Shuba (five miles long), and at Dera (20 miles), and labyrinths of cisterns are to be seen at Edrei and Damah, and single cisterns (some very large and arched over) are found everywhere.

The Abarim mountains, east of the Dead Sea, are different in composition from those on the west side; and are of sandstone, capped with a chalk deposit, bearing fossils. The red sandstone of Edom appears at Kerak. Both sandstone and limestone are of many varieties, differing in color and composition, and are of a much earlier

age than any on the west side of Jordan. At Zurka Main and at Wady Mojib they form cliffs 400 feet high.

The whole region from Hermon to Kerak is of limestone, elevated 1000 feet above the opposite districts on the west of Jordan, showing, from Galilee or Samaria or Judea, a uniform high wall, with a few peaks: such as Osha, near Es Salt (5,000 ft.); Nebo, near Heshbon (4,600); Attarus (4,000); and Shihan, south of the Arnon (3,500).

The most remarkable feature of Palestine is the valley of the Jordan, which extends, like a deep ditch, from the foot of Hermon south to the Dead Sea, where it is at its lowest depth; and continues on in the valley of the Arabah to the Red Sea at Akabah. It is quite uniform in width, being about ten miles, everywhere below the ocean level, and deepest at the Dead Sea, where the sea surface averages 1312 feet below, rising and falling with the rainy or dry season. (The depth below the sea at different points is marked on the map.) Tertiary and alluvial beds are found in the valley, along the whole course of the river; and in the Dead Sea basin, around the mouths of the streams, and in some places along the shore. There are two terraces of chalky marl; the upper extending across from side to side, between the mountains, and the lower sunk 50 to 150 feet below the upper, forming a ditch in which the river has worn still a lower channel of ten to twenty feet.

The appearance of the whole is that of a plain worn into rounded knolls, by water from the upper regions of Samaria and Gilead, and these are arranged with some regularity on each edge of the terraces.

The strata exposed in the water-worn torrent beds are limestone, rolled boulders, pebbles of flinty sandstone, tufas, marl, chalky deposits, or pure chalk, conglomerates, sand, gravel, clay, and detritus. The lower terrace is luxuriant in vegetation, producing a great variety of trees, plants, flowers, and grasses. South of Masada these knolls are left by the elements in tall conical pinnacles, suggesting works of art.

Bitumen is drawn up from wells 180 feet deep near Hasbeiya, on the Upper Jordan; and masses are found along the shore, in which pebbles of all kinds are thickly embedded. It is also found floating on the bay south of Lisan, where it is supposed to rise from the bottom, after earthquakes, which are frequent in that region. Bituminous shales, and springs impregnated with bitumen, occur in the wadys all around the sea (B. J. iv. 8, 4; *Tristram*, Land of Israel).

Sulphur is found in the plain of Jericho, and nearly all around the Dead Sea; and it appears in the hot springs of Callirhoë (Herod's resort), and at Tiberias; besides, in many small springs on the west shore of the sea.

Small quantities of nitre are picked up here and there.

Rock-salt forms a mountain at Khasm Usdum (Nose of Sodom), at the S. W. corner of the Dead Sea, 7 miles long north and south, and from one to one and a half miles wide, and 300 to 400 feet high, capped with marl 20 to 50 feet thick. Between Aleppo and Balis there is a salt lake and marsh 13 miles long by 4 wide.

The shores of the Dead Sea are on all sides cut down, through crystalline rocks, into ravines from 600 to 1200 feet, showing traces of extinct waterfalls and other evidences of a remote antiquity. At Wady Derejeh there may be counted 8 gravel terraces, marking different beaches, one above another, the highest being 44 feet above the present level (*Tristram*, 1864). The Dead Sea in the tertiary period must have been much more extensive north and south (but never connected with either the Mediterranean or the Red Sea); and probably the surface was 350 feet higher than it is now, as we may learn from deposits of chalky marl all around the shores at that height,

wherever the rocks are not too steep to hold it. An exception to this general height is found at Wady Hasasah, where the chalky terrace is heaped up 540 feet. This height would extend the water north beyond Jericho, and south to the Akrabbim range. But no change of this kind has happened within the historic period. At a height of about 1200 feet above the present water-level there are terraces in the old secondary limestone, marking about the level of the ocean (100 feet lower). The lower slopes of the western shore are fringed with a broad belt of white, chalky marl, similar to that of the Jordan valley.

The Arabah is a continuation of the Jordan valley, but is distinct in its character and products (See **Arabah**).

The Peninsula of Sinai is formed of limestone, from the south end of the Dead Sea to the plain of Er Ramleh. This plain is of red sandstone, like that in Egypt; and south of that the rock is granite to the Cape Ras Mohammed, at the junction of the two arms of the Red Sea. (See **Sinai**.)

The shore of the Mediterranean is bordered by a low sandy plain, grassy where watered, which extends, in the Wady El Arish and its branches, far inland, and is full of hills and shifting sand. The only really barren waste, like the Nefood, or the Dahna (Red waste), of Arabia, occurs only here and there, where the springs have dried up from the loss of trees, and sand has been brought by the winds. Above the plain rise low table-lands, covered with a hard, white soil, which on the more elevated plateaus is displaced in places by gravel. Everywhere there are dry, treeless water-courses, green with herbage in the rainy season, furnishing good pasture but no tillage. The highest plateau is covered with a light, rich soil, with a few springs and wells, and brooks which are permanent for a mile or two only, where there are trees and plants. The remains of large trunks of trees scattered over this region indicate a more copious rain-fall, and the existence of groves, if not of forests, in some past age. Evidences of a former state of cultivation are found in stone walls all over the district; and wherever there is water, flowers, herbs, grasses, and groves of acacia, tamarisk and other trees. This region is now capable of supporting immense flocks and herds, and under more favorable conditions of forest and rain, might have given support to the tribes of Israel for ages, independent of any miraculous supply.

The great wall of Jebel et Tih borders this region on the southwest and southeast, and separates it from the plain of Er Ramleh, south of which is the peninsula of Sinai.

This peninsula is formed of granite, with dykes of porphyry and greenstone. There are three groups of mountain peaks, Serbal on the west, Sinai in the centre, and Katerin and Shomer south of Sinai, all nearly bare of foliage, but peculiarly beautiful in colors the most diversified. As the sun rises or descends the colors pass through all shades of purple, lilac, maroon, crimson, golden yellow, and at noonday almost pure white. (See **Sinai**.)

Edom, east of the Arabah, is chiefly composed of red sandstone, from which it was named (Edom, *red*), from the earliest time. The mountains appear red at a great distance; and nearer, most beautiful tints of crimson purple; and in a setting sunlight, rose-color, with golden touches, illuminated and contrasted with the deep sombre tones of the bottomless clefts and gorges.

But little is known of the country far east of Petra, as it has been supposed that there is nothing to attract the traveller or the historian. Farther south, through the Jowf, Shomer, Kaseem, Nejed, and Hasa, Palgrave recently travelled, adding much to

our knowledge of interior Arabia. Here the real desert is found of several days' journey in extent across, a wild red waste of burning-hot sand-hills, with no path or shelter from the hot sun, the scorching sirocco or camsin. The names of countries and people mentioned by Job are supposed to be preserved in this region, which may yet be proved to be the land of Uz.

Egypt is walled in on both sides by high, rocky, sandy deserts. Limestone prevails as far south as Thebes, where sandstone begins. The first cataract, the southern limit of Egypt, is formed by granite, which is pushed up through the sandstone, in the bed of the Nile, dividing it into several channels. The valley of the Nile is narrow, nowhere more than 12 miles wide, except at the Delta, which is a broad, level plain.

Quarries near the river furnish limestone, sandstone, granite; and other quarries east of Thebes, basalt, breccia, and porphyry.

Egypt is generally without timber, the only groves being of date-palms, acacia, figs (sycamore); mulberry and banana trees are cultivated for their fruit, and weeping-willow, myrtle, elm, and cypress for their shade and beauty, while the tamarisk grows wild everywhere. Grapes grow in lower Egypt (Feiyoum), trained on trellises forming avenues.

The Delta was once full of reeds (papyrus), and other plants, along the water-courses, which have been destroyed by the rise of the land, from the sediment of the annual overflow of the Nile, and from neglect. (The papyrus grows now in the lake Huleh, reaching a height of 16 feet, and is only found besides in Abyssinia or in India.) The salt lakes and marshes, bordering the sea, and the barren sand-hills among them, form a dreary, desolate prospect; but the change to fertile soil and every luxuriance of vegetation is a matter of only a few steps.

The mountains in the desert are low near the Nile valley, but rise in the interior, where one is mentioned 6,000 feet high.

The height and position of mountains may be seen on the several maps.

Soil and productions are mentioned incidentally in various articles through the work, which may be examined under their proper titles.

We have passed in review an extraordinary variety of geography, natural appearances, and climate, within the limits of a small country, which is guarded by the desert and the sea on either side, and favored by a variety of temperature from the eternal snows of Hermon and Lebanon to the tropics of the Jordan. This variety is reflected in the poetry of the Bible, which has been the delight and support of the mind and soul in all regions of the world.

Climate. There is no country in the world which has such a variety of climate and temperature, within the same limits, as Palestine. On Mts. Hermon and Lebanon there is perpetual snow; and at Jericho, only 60 or 80 miles distant, there is tropical heat. The hills of Bashan, Gilead, Galilee, Samaria, and Judea, are the home of forests, vines, fig-trees, and all kinds of fruits and vegetables; and the plains produce bananas, oranges, &c. From Jerusalem to Jericho in a direct line is about 15 miles. At one place snow and ice sometimes are seen in the winter, but at the other frost is never known. Frost is also unknown in the plains of Sharon and Philistia. The temperature at Engedi is as high as that of Thebes, in Egypt. Palms grow as far north as Beirut, and bear fruit also at Damascus in sheltered positions. The greatest heat on the hills of Judea, Hebron, and Jerusalem, is seldom above 90° Fahrenheit, and the cold only once so low as 28° in five years (*Barclay*). Damascus is cooler, the highest degree being 88°, and the lowest 29°.

TABLE OF MEAN MONTHLY TEMPERATURE, RAIN-FALL, PRODUCTS, ETC.

<i>Months.</i>	JERUSALEM.			
	Degrees.	Rain-fall. Inches.	Damascus.	Beirut.
Jan.	49.4	13	47	58
Feb.	54.4	16	53	61
Mar.	55.7	8	55	62
Apr.	61.4	2	57	63
May	73.8	1	73	72
June	75.2		78	75
July	79.1		86	82
Aug.	79.3		81	82
Sept.	77.		79	80
Oct.	74.2	2	72	80
Nov.	63.8	2	62	66
Dec.	54.5	12	45	54
Annual,	66.5	56	67	69
Others,	62.			

Highest in Judea 90°, shade at noon; lowest 28°, night.

Damascus 88°, noon; 29°, night; winter.

On Lebanon, Shumlan, highest 82°, in Aug.

In Gennesaret, 450 ft. above the sea, from March 17 to April 5—average, 63°; and 73° from 8 A. M. to 8 P. M. In May 78°, and day only 83°.

Dead Sea shore, 42°; average, night 47°, day 67°, in Jan. In April 105°, in the shade.

The Arabs leave for the high lands in the hot months, June to Sept.

Beersheba, Feb., night 31°, noon 72°; in summer, 65° night, and 90° day, highest range.

Nablus is sheltered and warmer than Jerusalem; and Nazareth also.

Only two seasons are counted in the Bible, although there may be six made out by carefully dividing the year into—1. Seed-time, October to December. 2. Winter, December to February. 3. Cold, February to April. 4. Harvest, April to June. 5. Heat, June to August. 6. Summer, August to October. But this is an arbitrary division of the rabbins. Seed-time actually extends from October to Jan., and harvest begins in the Jordan valley in March, in Judea a month later, and in Lebanon in June.

The various fruits, grain, vegetables, flowers, &c., common to each month are shown in the following table. It should be noted that only a few of the fruits, &c., of Palestine are mentioned in the Bible, probably because the botany of Solomon has been lost.

January. Last sowing of wheat and barley. Last roasting ears of corn (the 3d crop of the year!). Trees in leaf. Almond blossoms, apricot, peach, plum, beans. Winter figs still on the trees. Cauliflowers, cabbages, oranges, lemons, limes, citrons. Mandrake in bloom; wormwood also. New leaves on the olive-trees. Fire is needed in the house. Many flowers.

February. Barley may be sown. Beans, onions, carrots, beets, radishes, &c. Oranges, &c. Apple-trees in bloom. Flowers in the fields abundant.

March. Beans and peas in the market. Trees in full leaf. Barley ripe at Jericho. Fig-tree blossoms while the winter fig is still on. First clusters of grapes. Pear-trees, apple, palm, and buckthorn in bloom. Sage, thyme, mint, &c. Carob pods ripe. Celery. Rue, parsley, hyssop, leeks, onions, garlic, &c. Flowers carpet the fields.

April. Barley and wheat harvest. Sugar-cane set. Beans, &c., lettuce, cucumbers; lavender, rosemary, mulberries. Oleander blossoms; also rose of Sharon. Great variety of flowers. Early ears of corn. Apricots.

May. Harvest in the plains and on the hills. Almonds, apples, mandrakes, and many vegetables. Grass begins to wither for want of rain. Melons of all kinds, onions, cucumbers, tomatoes, potatoes, corn. Walnuts, blackberries, sycamore and mulberry figs.

June. Threshing grain. Figs, cherries, plums, cedar berries, olives, almonds, quinces, plantain fruit, bananas, grapes, liquorice plant, dandelion, egg-plant, doum palm fruit. Henna (for dyeing the hands) and roses gathered.

July. Pears, nectarines, peaches, grapes, melons, potatoes, tomatoes, egg-plant, Indian figs, prickly pear (cactus fruit), gourds. Millet, doura, linseed, tobacco. Grapes.

August. All fruits and vegetables before named, and also citrons, pomegranates. Olives now perfect. Grapes. The fruit month.

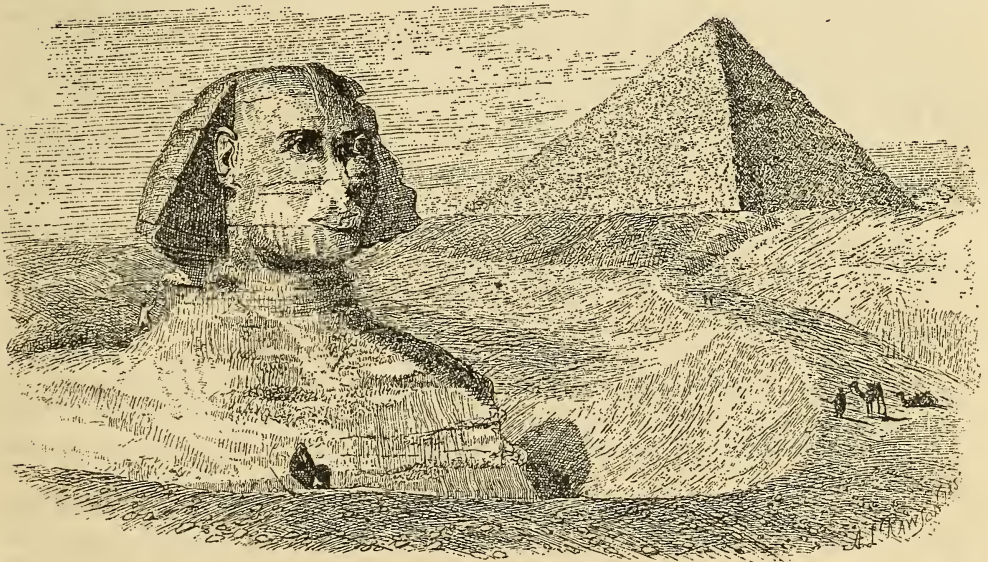
September. Every fruit and vegetable still to be had. Cotton and hemp mature. Millet, doura, maize, lentils, chick-peas, lupines, beans, fenugreek, fennel, castor-oil plant. Grapes.

October. Sesame (for lamp oil) ripe. Wheat and barley may be sown. Vegetables planted. Olives yield the last berries. Pomegranates, pistachio nuts. Lettuce, radishes, and other vegetables. Cotton fully mature. Fig-leaves fall. Ploughing.

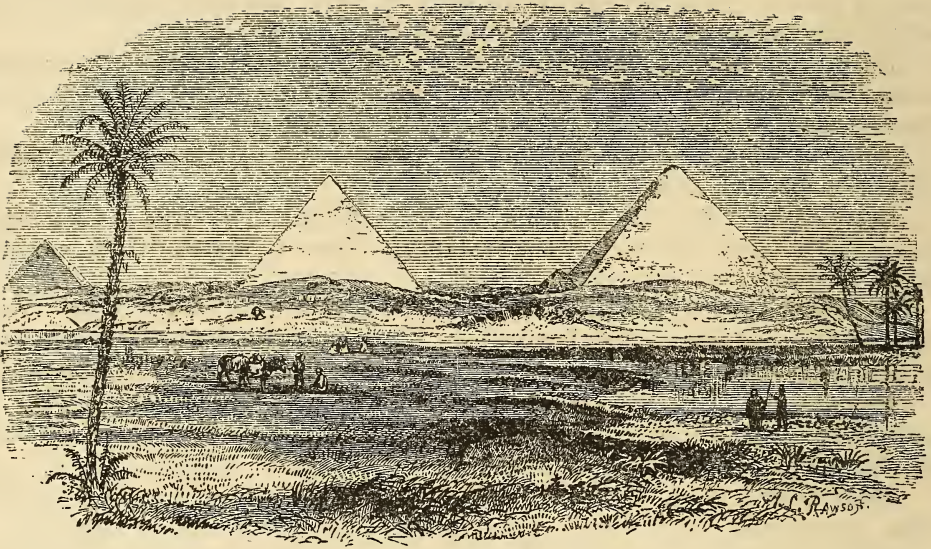
November. Principal sowing of wheat and barley. Trees lose their leaves. Early dates. Very few olives. Grapes, which are now trodden in the press, for wine, vinegar, and for boiling down into *dibs* (molasses of grapes). Ploughing.

December. Grass abundant. Wheat and barley may still be sown, and also pulse. Sugar-cane. Cauliflowers, cabbage, radishes, lettuce, lentils. Ploughing.

This calendar is true mainly of Jerusalem and the hill country, and some weeks' allowance must be made for the higher temperature of the Jordan valley, and the plains by the Mediterranean Sea.



SPHYNX AND THE GREAT PYRAMID. JIZEH,



PYRAMIDS OF JIZEH.

CHRONOLOGY.

THE Chronology of the Bible is that of the Jews and their ancestors, from the earliest records to the end of the writing of the New Testament.

Since the Bible is not a complete history of the whole time it represents, nor of the whole world, it must not be expected to have a continuous chronology.

Designed alterations by bad men and careless copying have changed many points, and have made it necessary to exercise the greatest care in determining and correcting the errors.

The Jews were not a mathematical people, or scientific in any respect, and computed the year by observation only. The Egyptians and Chaldees were far in advance of the Hebrews in science, and attained to a high standard of mathematical knowledge and chronological computation.

The observation of the moon was the basis of the year's reckoning. Messengers were stationed on the heights around Jerusalem, on the 30th day of the month, to announce the appearance of the new moon, who reported to the Sanhedrin. This custom, among the Jews, was older than Moses, as appears in the regulation of it in Num. xxviii. 11.

The year was made of twelve moons; and every fourth or fifth year a month was added at the end of the year, after the month Adar, called *Veadar*, *Second Adar*. The sacred year began with the month Nisan, in which Moses brought Israel out of Egypt (Ex. xii. 2; Esther, iii. 7). The civil year began as now, with the month Tishri, which was supposed to be the month of the creation.

CHART OF MONTHS, FEASTS, ETC.

<i>Modern.</i>	<i>Sacred No.</i>	<i>Months.</i>	<i>Civil No.</i>	<i>Festivals.</i>
April.....	1.....	Nisan or Abib..	7....	Passover, 15.
May.....	2.....	Iyar-Zif	8....	2d Passover, 14.
June.....	3.....	Sivan	9....	Pentecost, 6.
July.....	4.....	Tammuz.....	10...	4th mo., 17.
August.....	5.....	Ab.....	11....	Temple taken by Chaldees, 9.
September	6.....	Elul.....	12..	{ Nehemiah dedicated the walls, 7 Wood-offerings, 21.
October.....	7.....	Tishri.....	1..	
November.....	8.....	Marchesvan....	2....	Trumpets, 1. Atonement, 10.
December.....	9.....	Chislev.....	3....	Tabernacles, 15.
January.....	10.....	Tebeth	4..	Fast, 19.
February.....	11.....	Shebat.....	5....	Dedication, 25.
March.....	12.....	Adar	6....	{ Feast of 10th mo., 8. Siege of Jerusalem, 10.
				Beginning of year of trees, 15.
				2d Temple, 3; Purim, 14, 15.

The year was also dated from the king's reign, as in Esther, Chronicles, Kings, etc.; from the building of King Solomon's temple; and from the beginning of the Babylonish captivity.

The week was of seven days, ending with the Sabbath.

The Egyptians and Greeks divided the month into periods of ten days, called decades.

The day was divided into night and day: thus in Genesis i. 5, "the evening and the morning were the first day." The evening began at sunset, the morning at sunrise. There were four divisions of the day in common use—evening, morning, double light (noon), and half night (midnight). The night was divided into watches, the first and the second. A middle watch is mentioned once in Judg. vii. 19; and the morning watch in Ex. xiv. 24 and 1 Sam. xi. 11. Four night-watches were adopted from the Romans in later times (Mark viii. 35).

The day and the night were divided into 12 hours each (Dan. iv. 19, 33). The Egyptians divided the day and night into hours from about 1200 B. C. The division into 24 hours was unknown before the 4th century B. C. The most common usage was to divide the day by the position of the sun, as the Arabs do now. The length of the day was longer in summer than in winter, and the hour longer in proportion.

There were many contrivances for measuring time, such as dials, gnomons, and clepsydræ, which had long been known by other nations.

The day was divided into four parts only for the Temple service (Acts ii. 15, iii. 1, x. 9).

The Sabbath (a day of *rest*), at the end of the week, was kept up by the patriarchs, and continued by the law of Moses, as a memorial of the deliverance from Egypt (Deut. v.), and was a day of joy and rejoicing. The morning and evening sacrifice in the Temple were doubled, the shew-bread changed for fresh, the law was publicly read and expounded; and this custom, simple at first, finally developed into the grand ceremonials of the Synagogue, especially under Ezra, after the return from Babylon.

The resurrection of our Lord Jesus, the Christ, occurred on the **first** day of the week (John xx.), and several of his appearances to his friends and disciples happening

on that day also, the day of Pentecost in that year fell on that day, when the miraculous gift of tongues prepared the apostles for their peculiar work, among all nations; therefore it was adopted as the day for stated meetings of the believers, and called the Lord's day. The seventh day, the seventh month, the seventh year, and the **Year of Jubilee** (the 49th or 50th), were sacred, and had their festivals and privileges. The seventh month contained the **Feast of Trumpets**, the **Day of Atonement**, and the **Feast of Tabernacles** (which was the most joyful of all the Hebrew festivals), and the opening of the New Year.

On the seventh year the land was to rest (Ex. xxiii. 10), in which no field was to be tilled nor vineyard dressed, nor even grain gathered that had sowed itself, nor grapes plucked. All debts were released.

The Sabbatical year completed the Sabbatical scale. It began on the seventh month, and was marked by high and holy occupation, connected with sacred reflection and sentiment, and was completed in the **Year of Jubilee**. It is not certain whether the year of jubilee was the 49th or 50th year. It was to begin on the tenth day of the seventh month, at the sound of a horn (trumpet) all through the land (Lev. xxv.). The laws respecting this year were: 1. Rest for the soil; 2. Restoration of land to its original owner; 3. Freedom to all slaves, whether by poverty or other causes. A notable instance of the release from debt is recorded in Nehemiah v., after the captivity, when the people were rebuilding the walls.

There were several eras used in reckoning, by writers, and as national customs. 1. The Exodus (1 Ki. vi. 1; Num. xxxiii. 38), counting from the first starting out of Egypt. 2. The foundation of King Solomon's Temple. 3. The captivity of Jehoiachin (Ezek. i. 2, xxix. 1; 2 Ki. xxv. 27; Jer. lli. 31). 4. The return from the captivity of Babylon (Ez. iii. 1, 8). 5. The era of the Seleucidæ. 6. The year of liberation under Simon Maccabæus, marked by coins (1 Macc. xiii. 41). And the years of the reign of each king in his own time, reckoned from the beginning of the new year next after his accession.

The original records are so few, and so indefinite, that it is difficult to fix on the precise date of any event, either in the Old or the New Testament. The Bible does not give a connected chronology from Adam down, nor from Noah, nor even from Abraham; nor is there any apparent purpose or system of dates that we can find. At one time it was expected that a better acquaintance with the originals would disclose a perfect system of chronology, giving periods, years, months, and even days; but such close study has unexpectedly shown us that the Bible treats of men and character, and God's dealing with man, and of certain distinct and separate periods of time only as were occupied in the passing events recorded.

The people of the East, and the Arabs of the desert in particular, have never been mathematical, founding their chronology on astronomy; but have from the first regulated their calendar by observation only. Since they did not have the exact machinery of our modern clocks for determining the precise times of the sun's, moon's, or stars' rising and setting, eclipses, &c. (which are the foundation of our most exact calculations), they never could have had more than a moderate degree of accuracy in their observations. The new moon would be expected on a certain day, and the precise moment of its appearance would depend on the place of observation, on a hill or in a valley, and the careful watch and good eyesight of the sentinel.

The true figures of the original Hebrew chronology are very obscure in many instances, because there are three different versions—the Hebrew, the Samaritan, and the Septuagint—each of which gives a different series of figures for the ages of the patriarchs, as shown in the following

TABLE OF THE AGES OF THE PATRIARCHS.

Date B. C.	From Adam.	Name.	Age of each when the next was born.			Years each lived after.			Whole life of each.		
			Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
4004	0	Adam.....	130	130	230	800	800	700	930	930	930
3874	130	Seth.....	105	105	205	807	807	707	912	912	912
3769	235	Enos.....	90	90	190	815	815	715	905	905	905
3679	325	Cainan.....	70	70	170	840	840	740	910	910	910
3609	395	Mahalaleel ...	65	65	165	830	830	730	895	895	895
3544	460	Jared.....	162	62	162	785	785	800	962	962	847
3382	622	Enoch.....	65	65	165	300	300	200	365	365	365
3317	687	Methuselah...	187	67	187	782	653	782	969	720	969
3130	874	Lamech.....	182	53	188	595	600	565	777	653	753
2948	1056	Noah.....	502	502	502	448	448	448	950	950	950
2446	1558	Shem.....	100	100	100	500	500	500	600	600	600
2348	1656	Flood	1656	1307	2262						
2346	1658	Arphaxad	35	135	135	403	303	400	438	438	535
		Cainan.....			130			330			460
2311	1693	Salah.....	30	130	130	403	303	330	433	433	460
2281	1723	Eber.....	34	134	134	430	270	270	464	404	404
2247	1757	Peleg.....	30	130	130	209	109	209	239	239	339
2217	1787	Reu.....	32	132	132	207	107	207	239	239	339
2185	1819	Serug.....	30	130	130	200	100	200	230	230	330
2155	1849	Nahor.....	29	79	79	119	69	129	148	148	208
2126	1878	Terah.....	130	70	70	135	75	135	205	145	205
1996	2008	Abraham*....	100								
1896	2108	Isaac.....	60								
1836	2168	Jacob.....	91								
1726	2278	Joseph†.....									

1. Here is a continuous chronology from Adam to Joseph, subject only to three questions: 1. Are the numbers given in either version of the text genuine? If so, which is correct? 2. What was Terah's age at the birth of Abraham? 3. When did the 430 years (of the period from the Promise to the Exodus) begin? A synopsis of the debates on these points may be found in Smith and Kitto. The accuracy of the *original Hebrew* is not doubted; but the alterations cannot be pointed out, so as to harmonize the three records in the Hebrew, the Septuagint, and the Samaritan. The Hebrew text, as interpreted by Ussher, is adopted here for convenience.

2. From the call of Abraham to the Exodus, 430 years. Estimated as follows:—

Abraham to Jacob.....	85	Abraham to Isaac.....	25
Levi's age.....	137	Isaac to Jacob.....	60
Kohath's age.....	133	Joseph entered Egypt.....	130
Amram's age.....	137	Joseph lived after.....	71
Moses at Exodus.....	80	Oppression after Joseph.	
		Moses at Exodus.....	80
	572		

B. C. 1921—430=1491.

366

* The Promise was given to Abraham, and he left Haran at the age of 75 years.

† Joseph died at the age of 110. With Joseph ends the system of reckoning by the lives of men; and a new one is adopted, or rather left to be inferred incidentally.

From the number 572 we may take the average years of each before the birth of the next, making a sum of 142, and this will leave 430. To the 366 we may add the years of oppression (Ex. i. 8-22) after Joseph died, say 64, and this gives the number required. Joshua's ancestry, from Ephraim, is given in 1 Chr. vii. 23-27; and if their ages were equal to their brethren of the other tribes mentioned, 430 years is not too long a period.

The specimen of ancient Egyptian papyrus preserved in the Bibliothèque at Paris, and published in *fac-simile* (pl. V. in the Astor Library), gives independent and disinterested evidence on the question of the long life of Jacob and others of this age. At the close of the essay (on morals) the writer says: "I have become an elder on the earth; I have traversed 110 years of life by the gift of the king and the approval of the elders, fulfilling my duty toward the king in the place of favor." The inscriptions at Memphis corroborate this account, and show that the writer, **Ptah-hotp**, was eldest son of **Assa**, 5th king of the 15th dynasty (B. C. 1960-1860), whose father's age must have been at least 130. Manetho also verifies the same point. The increase of the Jews in Egypt was from *seventy families* to about *three millions*.

3. From Exodus to the Foundation of King Solomon's Temple, 480 years (1 Ki. vi. 1).

	Ussher.	B. C.	Poole.	Josephus.	Crosby.	Miner.	Hales.	B. C.
Exodus to Joshua.....	40	1491	40	40	40	40	40	1648
Joshua and Elders, {	6.4m	1451	13	25	37	17	26	1608
First Servitude, { Mesopotamian .	40	1438	32				27	1553
Othniel, 1st Judge, {			430	18	390	Book of Judges.	8	1526
Second Servitude, { Moabite.....	80	1398		40			40	1518
Ehud and Shamgar, {						317	18	1478
Third Servitude, { Canaanite....	40	1323		81			80	1460
Deborah and Barak, {				20			20	1426
Fourth Servitude, { Midianite	40	1265		40			40	1406
Gideon, {	40	1245		7			7	1368
Abimelech	9.2m			40			40	1359
Tola, {				3			3	1319
Jair, {	48	1232		22			23	1316
Fifth Servitude, { Ammon.....	6	1210		22			22	1293
Jephthah, {				18			18	1271
Ibzan, {		1188		6			6	1253
Elon, {		1182		7			7	1247
Abdon, {	25	1175		10			10	1240
Sixth Servitude, { Philistia.....		1165					8	1230
Samson, {	40			40	1 Sa. vii.		40	1222
Interim, {				20	Samson Samuel, and Eli, contemporar's.		Eli, 30. Sam. 10.	1182
Eli		1157		40		Book of 1 Sam. 72	20	1152
Seventh Servitude, { Anarchy	40	1095	40	12	40	2 Sam. 40	12	1142
Samuel and Saul, 18, {			40	2	32		40	1122
Saul, 22, {	40	1014	40	40	40		40	1110
David	40	1014	40	40	40		40	1070
Solomon	3		3	3	3		3	1030
	478½		638	592	580	479	621	
Foundation B. C.....		1012			1008	1012		1027

4. From the foundation to the destruction of the Temple, 424 years. In the account of this period there are so many persons and events mentioned that are known to history outside of the Bible, that the progress of time can be followed almost year by year, nearly all accounts agreeing on the date B. c. 586 or 588, in August. The captivity ended the political existence of the nation for that time.

5. From the Destruction of the Temple to the Return from the Captivity of Babylon. The decree of Cyrus granting the return of the Jews was dated B. c. 536. A part of the people, under Zerubbabel, returned B. c. 535; and more under Ezra B. c. 458; and of others, under Nehemiah, B. c. 445. The return thus extending over a period of 145 years. (See Nehemiah, Ezra, Haggai, and Zechariah.)

The number of those who remained in Assyria was about six times those who returned to Jerusalem, and they were known in the time of Christ as the **Dispersed** (John, vii. 35; James, i. 1).

The first captivity was a series of deportations of the Jews from Palestine to Assyria, during 150 years; and the return extended through 100 years.

Besides those who remained in Assyria there were many Jews who fled into Egypt (Zech. x. 6-10) and into Arabia, settling in Yemen (Sheba).

After this time the **Ten Tribes** were lost to history. It is supposed that they intermarried with each other and with the people among whom they lived, and so became lost as distinct tribes, or even as a people.

During and after the Captivity the Jews laid aside their prejudices, forgot their peculiar tribal pride, and became one nation (Is. xi. 13; Ezek. xxxvii. 22); and since that time no one of them is able to trace his lineage to any particular tribe, but may reasonably claim to have the blood of the whole twelve mingled in his veins. So Paul seems to have felt (Acts, xxvi. 7) when pleading before Agrippa.

The books of the period from the close of the book of Malachi, B. c. 420 (see Holy Scriptures, p. 12) to the birth of Jesus the Christ, are called **Apocryphal**, which at first meant *secret*, but is now understood as *spurious*. They belong to Jewish literature, and therefore Jewish history, and represent a period of time not found in any other writings except Josephus, and they probably furnished him with the materials for his history of that era.

This was the age of the **Scribes**, as succeeding that of the **Prophets**. The earliest date reaches only to the 3d century B. c., and the latest is 30 B. c. The book of **Tobit** gives an outline history of Assyria to the fall of Nineveh, but as this is only the framework on which to display a moral fiction, or novel, the dates and facts given cannot be used in chronology. The book of **Judith** is a religious allegory, with a thread of historical facts of the times of Nebuchadnezzar. The books of the **Maccabees** count the years, reckoning the era of the **Seleucid** kings, from 312 B. c. to 86 B. c. Josephus quotes the entire history.

The two books of **Esdras** were largely quoted from by Josephus, and were placed in the canon by the early fathers, except Jerome, and contain a very pleasant fiction, founded on facts of Jewish history, in which Darius is honored for his favors to the Israelites; besides other moral fictions written as a comfort to the oppressed chosen people.

The **Wisdom of Solomon** is, as a book, one of the most important and interesting in the whole range of Jewish literature. Its theology is clear, well stated, and foreshadows that of the New Testament. It teaches that God is the author of life; death the effect of sin; the serpent that tempted Eve is the devil; the soul is immor-

tal; a future judgment; the wicked will die; the good live to rule over the nations; the soul has lived in some former world or state (which was also taught in the Talmud and by the Essenes); the body is only a prison of the soul; but not one word of the resurrection, or of a personal Messiah. The author was a Jew, and wrote in Alexandria between the years 246 and 140 B. C. The book of **Enoch** was written in Hebrew, 140 B. C., and is full of poetical and ideal images, most lofty and beautiful.

The apocryphal books of the New Testament age add no new facts or dates, and contain only "harmless and ingenious fictions."

TABLE OF EVENTS BETWEEN MALACHI AND MATTHEW.

- | | |
|--|---|
| <p>B. C.
 445. Walls of Jerusalem rebuilt by Nehemiah. Herodotus reads his history at Athens.
 The age of Phidias (sculptor). Euripides (poet), Pericles in Greece. Military tribunes in Rome.
 425. Xerxes II., king of Persia (Darius II., 424). Thucydides (historian). His book ends B. C. 410, and Xenophon's begins.
 414. Amyrteus, king of Egypt, revolts from Persia. The Athenians being alarmed by an eclipse, are defeated before Syracuse, Sicily.—413. Archelaus king of Macedonia. The 400 rule in Athens.
 404. Artaxerxes II. king of Persia.—401. Xenophon and the 10,000 retreat. Socrates dies.
 393. Mithridates king of Pontus, Bithynia made a kingdom. Plato (philosopher). Aristæus (mathematician).
 368. A <i>celestial globe</i> brought from Egypt to Greece.
 366. Joshua slain by Johanan in the temple at Jerusalem.—361. Darius Ochus king of Persia.
 360. Cappadocia made a kingdom. Tachos king of Egypt. Philip II. king of Macedonia. Demosthenes.
 356. Temple of Diana burnt at Ephesus. Alexander born.
 349. Darius Ochus takes Egypt and robs the temples. Aristotle (tutor to Alexander, 343).—345. 12 cities in Italy buried by an earthquake.—336. Eclipses first calculated by Calippus of Athens.
 330. Alexander conquers Persia. He enters Jerusalem. Seeing the high priest, Jaddua, in his sacred robes, he respects him, and offers sacrifice to Jehovah.—323. Alexander died at Babylon.
 320. 100,000 Jews carried into Egypt by Ptolemy. Onias I. high priest.—312. Seleucus Nicator king of Syria.
 311. Judæa subject to Antigonos. Appian Way made.
 301. Judæa under the Ptolemies. Euclid, mathematician in Alexandria. Chinese wall built.
 284. Colossus of Rhodes. Sect of Sadducees. The Pharos (first light-house) at Alexandria.
 267. Ptolemy makes a canal from the Nile to the Red Sea. Silver money coined. Parthia.
 248. Onias II. high priest.—246. Ptolemy Evergetes conquers Syria.—237. Simon II. high priest.
 241. Attalus I. king of Pergamus. Archimedes mathematician.
 203. Judæa conquered by Antiochus. Onias III. high priest.—200. Jesus, son of Sirach (Ecclesiasticus). First mention of the Sanhedrin (70 rulers).
 187. Syria a Roman province.—175. Jason high priest. The temple plundered by Antiochus Epiphanes, and dedicated to Jupiter Olympus (168). See head on page 245.
 165. Judas Maccabæus expels the Syrians and purifies the temple. Rise of the Pharisees.
 161. First treaty with the Romans.—146. Carthage destroyed.
 135. End of the Apocrypha. Antiochus IV. (Sidetes) besieged Jerusalem.
 130. John Hyrcanus delivers Judæa from the Syrians, and reduces Samaria and Idumæa.
 107. Aristobulus king of Judæa.—116. Ptolemy Lathyrus king of Egypt.—107. Alexander I. king of Egypt.</p> | <p>B. C.
 103. Alexander Jannæus at war with Egypt. Libraries of Athens sent to Rome by Sylla (86).
 93. Tigranes king of Armenia. See portrait in Coins.
 79. Alexandra, widow of Jannæus, governs Judæa. Pompey in Africa. Julius Cæsar.
 70. Hyrcanus II. high priest, deposed by his brother Aristobulus. They appeal to Pompey, who conquers Judæa and Syria, and makes them Roman provinces.—63. Antiochus XII., the last of the race of the Seleucidae.
 53. The temple plundered by Crassus (proconsul of Syria) Augustus born.—31. Cæsar passes the Rubicon.
 48. Antipater of Idumæa. Calphurnius Bibulus governor of Syria. Battle of Pharsalia.
 45. Cæsar reformed the calendar, using solar years instead of lunar. Gives the Jews privileges.
 44. Cæsar assassinated.—42. Battle of Philippi.
 40. Herod the Great marries Mariamne, grand-daughter of Hyrcanus, and is made king by the Romans (at Rome, with pagan sacrifices).—30. Mariamne, and all the Sanhedrin but Pollio and Sameas, killed by Herod.
 37. Romans assist Herod by taking Jerusalem. Antigonos, last Asmonean, killed at Antioch.
 30. The Roman Republic becomes a monarchy. Antony and Cleopatra in Egypt.
 27. Battle of Actium. The title of Augustus (<i>Venerable</i>) created and given to Cæsar Octavius.
 20. Augustus (nephew of Julius Cæsar) visited Judæa and enlarged Herod's kingdom, by Paneas, where Herod built a temple in honor of Augustus (Cæsarea Philippi), ordering heathen games to be celebrated every fifth year. Herod built a temple at Samaria and called the city Sebaste (<i>Venerable</i>). He began to rebuild the temple, which was finished in the reign of Herod Agrippa II., A. D. 65.
 15. Augustus (Germanicus) assumes the title of Pontifex Maximus (Pope).—11. Germany conquered by the Romans.
 5. Varnus gov. of Syria; Cyrenius (Quirinius) of Judæa. Cymbeline king of Britain. Dionysius of Halicarnassus, historian. Herod robs the tomb of David.
 4. Jesus the Christ born in Bethlehem. Flight into Egypt. Herod dies; his son Archelaus succeeds as Ethnarch. Herod Antipas tetrarch of Galilee. (For events in the life of Jesus and of Paul, see BIOGRAPHY).
 A. D.
 14. Tiberius emperor.—19. Jews banished from Rome. Herod builds the city of Tiberias.
 25. Pontius Pilate gov. of Judæa.—26. John the Baptist's ministry begins. Thrace becomes a Roman province.—27. Jesus baptized.
 30. Crucifixion Friday, April 7th (Nisan 15th). Philo, a Jew of Alexandria. Seneca.
 37. Appion of Alexandria (grammarian). See Josephus. Caligula emperor.—40. First named Christians at Antioch, Syria.
 41. Herod's persecution.—52. Council of Apostles at Jerusalem.
 48. Population of Rome, 1,300,000.</p> |
|--|---|

A.

Ab'ana (*perennial*). Amana. A river of Damascus mentioned by Naaman (2 Ki. v. 12). The main river of Damascus is now called Barada, and is divided into several channels, and irrigates the whole plain around the city. It rises near the highest summit, next to Hermon, of Anti-Lebanon, near *Zebedany*, 23 miles N. W. of the city, and nearly 1200 feet above it. The ruins of the ancient city of **Abila** are on its right bank. After passing the city, the river is lost in the marshy lake *Kibliyeh*. Ain Fijeh, one of the largest springs in Syria, is a tributary, and was once supposed to be its source.

Aba'rim (*mts. of the region beyond*). East of Jordan and the Dead Sea, facing Jericho, in Moab. The highest peak was Nebo, the head of Pisgah, from which Moses viewed the promised land. Scholars have lately pointed out Mt. Nebo, near Heshbon. (Num. xxvii. 12; xxxiii. 47, 48; Deut. xxxii. 49, and Jer. xxii. 20.) See **Pisgah**.

Ab'don. Mistake for Hebron. A city in Asher. (Josh. xix. 28.)

A'bel (*meadow*). Several places so named.

Abel-beth-Maachah. Near the Jordan, in the *Ard el Huleh*, under Mt. Hermon, where Sheba was besieged by Joab. (2 Sam. xx. 14, 15.)

— 2. **Ab'el Kera'mim** (*abel of the vineyards*). Near Philadelphia, Rabbath Ammon. It is now famous for its vines. (Judg. xi. 33.)

— 3. **Abel Meholah** (*abel of dancing*). South of Bethshan, near the Jordan (1 Ki. iv. 12). The birthplace of Elisha (ib. xix. 16); and noted for Gideon's victory over the Midianites (Judg. vii. 22).

— 4. **A'bel Miz'raim** (*meadows of the Egypts*). Where Joseph, his brothers, and the Egyptians mourned for Jacob; the floor of Atad, now called El Haram, near Hebron.

— 5. **Abel Shittim** (*abel of the acacias*). In Moab, near Beth-Jesimoth; the last camping-place of the Exodus (Num. xxxiii. 49).

A'bez. Issachar (Josh. xix. 20). Lost.

Abi'la, Abile'ne (*grassy meadow*). On the Eastern slope of Anti-Lebanon, watered by the Barada, the Abana of the O. T. Mentioned by Josephus (Ant. xiv. 13, 3). Tradition derives the name from Abel, the first martyr; and a ruined tomb above the ruins of the city is called Naby Habil (Tomb of Abel). 18 miles from Damascus, 30 from Baalbek.

— 2. A district around the city, mentioned by Luke. See Josephus, Ant. xviii. 6, 10; xix. 5, 1; xx. 7, 1, &c.

Abro'nah. Station of the Exodus, near Ezion Geber (Num. xxxiii. 34).

Abro'nas. A torrent near Cilicia, probably the Adonis, now called the Ibrahim, near Jebeil (Byblos).

Ac'cad. In the land of Shinar (Gen. x. 10), built by Nimrod. Supposed to have been found in a heap of ruins called *Akkar-i-Nimrood* or Akker-koof, nine miles east of the Tigris, where that river runs nearest to the Euphrates. There is a ruined pyramid or mound of brick, 400 feet around and 125 feet high, the bricks of which were cemented by bitumen, and separated into layers of 12 to 20 feet thick by reeds. Remains of canals, reservoirs, and other works show the importance of the ancient city.

Ac'cho. Acre (*hot sand?*). **Ptolemais**. St. John d'Acre. Seaport on the bay of Acre, just north of Mt. Carmel. The port is nearly filled with sand, and

large ships now land at Haifa, the ancient Hepha, which is close under Mount Carmel. It was given to Asher, but was never conquered by the Israelites (Jud. i. 31). Paul stayed here one day (Acts, xxi. 7). Very few antiquities are to be found in the modern town, which is full of ruins of the middle and later ages. Napoleon I. failed to capture this city, in 1799. The plain of Acre is one of the most fertile in Palestine. During the crusades it was next to Jerusalem in importance.

Acel'dama (*the field of blood*). The field bought by the thirty pieces of silver paid Judas for betraying Jesus (Acts, i. 19). Called also Potters' Field. It is now shown on the steep southern face of the valley of Hinnom, opposite the Pool of Siloam. A few old olive-trees grow near it, and there is a ruin of a small square building, called the house or tomb of Ananus. This hill-side was anciently a burial-place of the Jews, and is cut full of rock-tombs, which are plain rooms in the limestone rock, with very little ornament, and a few traces of paintings.

Acha'ia. A province of Rome, in Greece (*see map*). Gallio was proconsul when Paul was there (Acts, xviii. 12).

A'chor (*valley of trouble*). Where Achan was stoned (Josh. vii. 24, 26). In the *Wady Kelt*, not far from the plain of Jericho.

Ach'shaph. In Asher (Josh. xix. 25). Now *Haifa*, or *Chaifa*.

Ach'zib. Judah, in the Shefelah (Josh. xv. 44; Micah, i. 14). — 2. Asher (Josh. xix. 29), from which the Canaanites were not driven out. Afterward called *Ecdippa*, and now *Es Zib*, at the mouth of *Nahr Herdawil*, 7 miles N. of Akka. After the return from Babylon this was the northern limit of Israel.

Ad'adah. Judah (Josh. xv. 22). Lost.

Ad'am (*earth*). On the Jordan near Zarthan (Josh. iii. 16).

Ad'amah. Naphtali (Josh. xix. 36). Lost.

Ad'ami. Naphtali (Josh. xix. 33). Afterward called *Damins*.

A'dar. Addar. Judah (Josh. xv. 3). Hazar-addar.

Ad'asa. Ephraim, near Beth-horon (Jos. Ant. xii. 10, 5; 1 Macc. vii. 40, 45).

Ad'dan. Addon. In the land of the captivity of Babylon (Ezra, ii. 59).

Adiab'ene. One of the six provinces of Assyria, watered by the rivers Diab and Adiab, the great and little Zab, which flow into the Tigris below Nineveh. Mosul (Jos. Ant. xx. 2, 4).

Ad'ida. On a hill overlooking the Shefelah; fortified by Simon Maccabæus (1 Macc. xii. 38). Alexander was defeated here by Aretas (Jos. Ant. xiii. 15, 2).

Aditha'im. Hadid. In the Shefelah (Josh. xv. 36).

Ad'mah. One of the cities of the plain, always named with Zeboim (Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8). "The king of Admah."

Adora'im. Near the Shefelah; built by Rehoboam (2 Chr. xi. 9). Dura, a large village west of Hebron, is supposed to mark the site of the ancient place.

Adramyt'tium. Seaport in Asia Minor, where the ship belonged in which Paul was wrecked on Melita.

Ad'ria. Adrias. The town of Adria, near the Po river in Italy, gave its name to the Adriatic Sea; and also to the Mediterranean between Sicily and Crete (Ptolemy, iii. 16). Josephus (Life, 3) was also wrecked in the Adria, as well as Paul (Acts, xxvii. 27).

Adul'am. Judah, in the Shefelah (Josh. xv. 35; Gen. xxxviii. 1; Micah, i. 15). A city of great antiquity. Fortified by Rehoboam (2 Chr. xi. 7; Neh. xi. 30).

The **cave of Adullam** is located 6 miles N. of Beit Jibrin, and now called Deir Dubban (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xi. 15).

Adum'mim (*the pass of the red*). Landmark of Benjamin (Josh. xv. 7). On the road from Jericho to Jerusalem, in what is now called Wady Kelt. The pass has always been noted for its robberies, and Jesus located the story of the Good Samaritan here. There are ruins on the road between Bethany and Jericho, about three miles from Bethany, of a large building of the age of the Crusades, which is called the Khan of the Good Samaritan. Opposite to it, on the other side of the Wady, are other ruins, not named.

Ægypt. Egypt.

Ænon (*springs*). Near to Salim, at which John baptized (John iii. 22). Salim near Nablus (Shechem) has near it two copious springs—(see Gen. xxxiii. 18). A valley, called by the Arabs, Selim, begins on the N. E. slope of Olivet, between Anathoth and Nob, and runs E. 3 miles, where it unites with Wady Ruwaby; these run into or form Wady Farah, which continues on into Wady Kelt down to Jericho. Of all the fountains near Jerusalem the most copious by far are those of this Wady Farah, 6 miles N. E. of the city of Jerusalem. Dr. Barclay locates Ænon here. See **Salim**.

Aha'va. River in Babylonia, on whose banks Ezra collected the Jews for the return to Jerusalem (Ezra, viii. 15, 31). Assyrian is, modern Hit.

Ah'lab. Asher (Judg. i. 31). Gush Caleb (Reland). El Jish, 4 miles N. W. of Safed. John of Giscala (Jos. Life, 10; Wars, ii. 21, § 1; Rob. ii. 446, iii. 78). A tradition locates the birth of the parents of Paul here (Jerome).

A'i (*heap of ruins*). Benj. (Gen. xii. 8). Hai, E. of Bethel (Josh. xii. 9). The second city taken by Joshua after the passage of Jordan. Aija (Neh. xi. 31), 8 ms. N. of Jerusalem.

—2. Zebulun (Jud. xii. 12). Burial-place of Elon.

Ain (*an eye—spring*). 1. Simeon (Josh. xv. 32). —2. A boundary landmark N. E. of Hermon (Num. xxxiv. 11), near Riblah.

Ain el Azy, the principal source of the Orontes. Ashan (1 Chr. vi. 59).

Akrab'bim (*the going up to*). Maaleh A. (*scorpion pass*). At the south of the Dead Sea. Boundary of the Holy Land (Josh. xv. 3; Num. xxxiv. 4). Wady es Sufah. It is noted for a great victory of Judas Maccabæus over the Edomites (1 Macc. v. 3; Jos. Ant. xii. 8, § 1; Rob.).

Alam'melech (*king's oak*), Asher (Josh. xix. 26). In Wady Malek?

Al'ema. Gilead (1 Macc. v. 26). A great city. Lost.

Al'emeth. Almon. Now Almit, near Anathoth (1 Chr. vi. 60; Rob. iii. 287).

Alexan'dria. The Greek, Roman, and Christian capital of Egypt, founded by Alexander the Great, B. C. 332, under the direction of the same architect who rebuilt the Temple of Diana at Ephesus. For a long period this was the greatest city in the known world. Its population in the time of Diodorus was 600,000. The port (Jos. Wars, iv. 10, 5) was spacious and difficult of access, and had a lighthouse celebrated in all the world of commerce as the **Pharos**, one of the seven wonders; built by Ptolemy Philadelphus, assisted by the architect Sostratus of Cnidus, B. C. 283. Every natural advantage aided the city in its commerce, learning, and liberal sciences. The great library is said to have reached the number of 700,000 volumes (Strabo), even after losing 400,000 volumes by fire (B. C. 47), and was finally destroyed by the Saracens (A. D. 642).

Among the most learned men of Alexandria were Philo, a Jew, and Origen and

Clement, Christians. Philo (B. C.—A. D. 50), collected the popular opinions of his people, and wrote important works, which gave rise to schools whose words, if not their spirit also, bear a close analogy to those of the apostles John and Paul. Ptolemy Philadelphus favored the translation of the Hebrew Scriptures into Greek, and the famous **Septuagint** was produced B. C. 280. It is now the most ancient version of the Scriptures known in any language, and is called the Codex Alexandrinus, a specimen of which is given among the Specimens of Biblical Manuscripts (Jos. c. Ap. ii. 4).

The museum at Alexandria was the means of spreading through the world and keeping alive for many ages the works and influence of Aristotle. It had at one time 14,000 students, from all parts of the world. Modern astronomy had its rise here, under the direction of Eratosthenes; and there was understood and taught the globe shape of the earth, its poles, axis, equator, arctic circles, equinoctial points, solstices, horizon, eclipses, and the distance of the sun. Callimachus, the poet, wrote a treatise on birds. Apollonius wrote on mathematics, perfected some walks in geometry, and invented a clock. Hipparchus was the great astronomer of the age. He discovered the precession of the equinoxes, gave methods of solving all triangles, and constructed tables of chords; and besides a map of the sky containing over a thousand stars, he prepared tables of the latitude and longitude of places on the earth. The *Almagest* of Ptolemy (A. D. 138) was for nearly 1500 years the highest authority on the phenomena and mechanism of the universe. The same author described the earth, from the Canary Islands to China. These systems were supplanted by the discoveries of Newton of the law of gravitation, and of Columbus of the New World.

A very extensive botanical and zoölogical garden aided the study of Botany and Zoölogy, and a school for the study of Anatomy by dissection.

The Jews were cruelly persecuted in Alexandria in A. D. 39, and their synagogues destroyed, partly because they would not put up images of the Roman emperor in their houses of worship and acknowledge the emperor to be a god (Philo).

The temples of Isis and Serapis were among the most magnificent ever built, and were partly used for scientific purposes, having the most perfect instruments for astronomical observations then known. They were destroyed by Bishop Theophilus, A. D. 390.

Eusebius says that Mark first preached the Gospel in Egypt, and founded the first Christian church in Alexandria.

The Alexandrians for ages exercised a great influence in the church, both East and West, and to this day the effects of its schools are to be found in every Christian community. Apollos was born here. The present population is about 60,000, from all nations.

Al'lon (*oak?*). Elon. Naphtali (Josh. xix. 33). The oak of the loading of tents (*Zaanannim*=*loading tents*), near Kedesh (Jud. iv. 11). — 2. **Allon-bac'huth** (*oak of weeping*). The tree under which Rebekah's nurse Deborah was buried (Gen. xxxv. 8). Some suppose it is mentioned in Judges iv. 5 as the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim.

Al'mon (*hidden*). Benjamin (Josh. xxi. 18). Alemeth (1 Chr. vi. 60). Near Geba and Anathoth. — 2. **Almon-Diblathaim**. Station of the Exode, near Abarim (Num. xxxiii. 46, 47), just north of the Arnon. Now called *Dhiban* (Jer. xlviii. 22).

Al'loth. District of one of Solomon's officers (1 Ki. iv. 16), in or near Asher.

Alphabets on page 10.

Al'lush. Station of the Exode, near Rephidim (Num. xxxiii. 13). Lost.

A'mad. Asher (Josh. xix. 26). Lost.

A'mam. Judah (Josh. xv. 26). Lost.

Ama'na. A mountain near the south end of Anti-Lebanon, having the sources of the river Abana (Cant. iv. 8).

Am'mah. A hill in front of Giah, where night overtook Joab in his pursuit of Abner (2 Sam. ii. 24).

Amphip'olis. The capital of a district in Macedonia through which Paul and Silas passed in going from Philippi to Thessalonica (Acts, xvii. 1). It was on an eminence above the east bank of the river Strymon, near lake Kerkine, and three miles from the sea. The gold mines of Mt. Pangæus made the city important. The site is now occupied by a Turkish village called New Town.



ABRAHAM'S OAK.

A'nab. Judah (Josh. xi. 21; xv. 50); from which Joshua expelled the Anakim. A small tower marks the site near Maon (Rob. ii. 195).

Anaha'rath. Issachar (Josh. xix. 19). Lost.

Anani'ah. Benjamin, between Nob and Hazor (Neh. xi. 32).

An'athoth (*echoes*). Benjamin, near Nob (Neh. xi. 32). Now called *Anata*, three and a half miles northeast from Jerusalem, where there are remains of walls and foundations surrounded by fields of grain and orchards of figs and olives (Rob. i. 437). The quarries still supply Jerusalem.

A'nem. Issachar. Of the Gershonites (1 Chr. vi. 73). En-gannim?

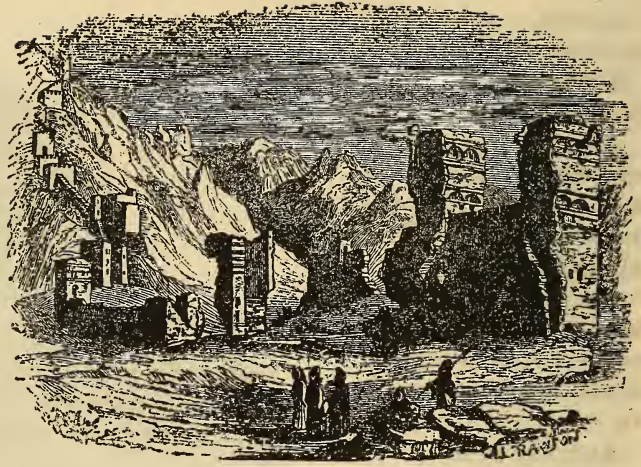
A'ner. Manasseh (1 Chr. vi. 70). Taanach?

A'nim. Judah, nine miles south of Hebron (Josh. xv. 50). El-Ghuwein (Rob).

Ant'ioch. 1. In Syria. On the Orontes, thirty miles from the sea and three hundred miles from Jerusalem, founded B. C. 300, by Seleucus Nicator, and named after his father Antiochus. The capital of the Greek kings and Roman governors of the province. Its suburb, Daphne, was celebrated for its sanctuary to Apollo and Diana (2 Macc. iv. 33). The temple and the village were deeply bosomed in a thick grove of laurels and cypresses which extended for ten miles around, and in the most sul-

try summers formed a cool and delightful shade. A thousand streams of the purest water, issuing from the hills, preserved the verdure of the earth and the temperature of the air (Gibbon, c. xxii).

Here the disciples were first called **Christians**, and the first Gentile church was founded (Acts, xi. 21-26); and here Paul began his systematic work. For ages it was a centre of Christian effort, and included among its great names Ignatius and Chrysostom. In the time of Chrysostom the population was 200,000, one-half of which were Christians.



OLD WALLS OF ANTIOCH.

The city had a street of colonnades from end to end, built by Antiochus Epiphanes. Several other cities of Syria were similarly ornamented.

Earthquakes have many times visited the city with ruin to a greater or less extent, and in A. D. 526 destroyed 250,000 persons, occurring when many strangers were gathered to the festival of the Ascension.

The city was the scene of many brilliant exploits, and terrible battles and sieges, during the wars of the Crusades.

Antioch is now called **Antakia**, and has 6,000 inhabitants, mostly Arabs. Ruins of the ancient city are scattered on every side. S. W. of it is a steep mountain ridge, on which are still remains of the Roman wall, 50 to 60 feet high and 15 feet thick, having towers 30 feet square at short intervals, with stairs and chambers for soldiers. The ruins of a fortress with turrets, vaults, and cisterns occupy the east end of the western hill.

Aqueducts, marble pavements, and other evidences of its ancient greatness are often found.

One of the ancient gates, still used, is called St. Paul's.

— 2. **Antioch in Pisidia.** Founded by Seleucus Nicator, and first peopled from Magnesia, on the Mæander. Strabo describes the locality (xii. 8, Tauchnitz). In Phrygia Paroreia is a mountain ridge from east to west, on either side being a plain, with cities near—Philomelion on the north, in the plain, and Antioch on the south, on a height.

Inscriptions discovered here recently prove the site correct. Paul and Barnabas found here a synagogue and many Jews, and met with great success among the Gentiles (see Life of Paul).

There are ruins of several churches, temples, a theatre, and a magnificent aqueduct, of which 21 arches are now perfect.

Antipat'ris (*against-father*). Built by Herod the Great on the edge of the Plain of Sharon, now called Kefr Saba, 12 miles N. E. of Joppa. The Capharsaba of Josephus. Dr. Eli Smith found and identified the place while on a journey expressly

for following Paul's night-march from Jerusalem to Cæsarea (Acts, xxiii. 31). The road leads by Gophna, and has extensive remains of the Roman road.

Anto'nia. Fortress built by Herod on the N. W. corner of the temple-site, and named after a friend. (**Jerusalem.**)

A'phek (*firmness or strength*). 1. Issachar (Josh. xii. 18; xv. 53). Aphekah. — 2. Asher (Josh. xix. 30; Jud. i. 31). **Aphik.** (Josh. xiii. 4.) W. of Baalbek 15 miles, on the E. slope of Lebanon. Afka. A temple to Venus made this city famous. — 3. Where the Philistines encamped before the battle in which the sons of Eli were killed and the Ark was taken (1 Sam. ix. 1). In the mountains N. W. of Jerusalem. — 4. The site of another battle, where Saul was killed (1 Sam. xxix. 1), near Shunem, or Jezrel. — 5. Aphik, now called Fik, E. of the sea of Galilee 6 miles; the site of several battles with the Syrians (1 Ki. xx. 26; 2 Ki. xiii. 17). Ben Hadad was defeated here; and Joash at the word of Elisha drew a bow at a venture, and afterward gained several battles over the Syrians. The houses occupy a crescent-shaped cliff, at the base of which are 3 fine fountains, which send a stream into the lake below the hill on which Gamala stood.

Aph'rah. In the Shefelah (Micah, i. 10). Lost.

Apollonia. Macedonia. Visited by Paul and Silas (Acts, xvii. 1; Pliny, iv. 10, 17).

Appii Fo'rum. On the Appian Way, between Naples and Rome. (43 miles from Rome.) Appius Claudius, who built the famous road from Rome to Brundisium, had a statue erected to his honor at this place (see Life of Paul, and Acts, xxviii. 15).

Ar. Capital of Moab, on the Arnon (Num. xxi. 15-28). The place is still called Rabba, and is 17 miles E. of the Dead Sea, 10 S. of the Arnon, and its ruins occupy a low hill overlooking a plain, where are found the remains of two Roman temples and some water-tanks. It was burnt by King Sihon (Is. xv. 1). Rabbath Moab.

Ar'ab. Judah. (Josh. xv. 52). Near Hebron. Lost.

Arabah (*waste—sterile*). The valley of depression from Mt. Hermon to the Red Sea at Ezion Geber (Akabah). (Deut. i. 1; Job, xxiv. 5; Isa. xxxiii. 9.) Now restricted to the valley from the Sea of Galilee to the S. end of the Dead Sea, and called El Ghor. It is 150 miles long by 1 to 10 or 12 miles wide. **Arboth**, the plural of Arabah was the name given to the plain of Jericho (Josh. v. 10; Num. xxii. 1; 2 Sam. xv. 28). The region is called **Ciccar** in Gen. xiii. 10. From the Dead Sea to Akabah the Arabs name the valley *Wady el Arabah*. The desert of **Tih** bounds the A. on the west, by long walls of limestone, 1500 to 1800 feet above its floor. The mts. of Edom form the E. wall, and are of granite, basalt, and porphyry, 2,000 to 2,300 ft. in elevation, and covered with vegetation. Mt. Hor, the highest peak, is 5,000 ft. above the sea. A line of chalk cliffs, 150 ft. high, 6 ms. S. of the Dead Sea, running E. and W., divides the A. from El Ghor. **W. el Jeib** is the principal water-course—flowing only in winter. The A. is a desert of sand, gravel, low hills, and cut by numberless water-courses. The sirocco blows almost constantly. There are a very few shrubs and plants, as rushes, tamarinds, oleanders, anemones, lilies, and palms. The water-shed is 40 ms. N. of Akabah, from which the water flows both N. and S. The pass up out of the A. near Akabah, upon the plateau of Tih, is now used by pilgrims on the route from Suez to Mecca, and is called **Nukb**, the pass. From this plateau to one 1000 ft. above it is another pass, on the route from Mt. Hor to Hebron, called *es Sufah*, where Israel was repulsed by Canaan (Deut. i. 44; Num. xiv. 43-45). On

the E. side *Wady Ithm* leads through the mts. near Akabah, where are found remains of a Roman road, on the route to the country E. of the Dead Sea, by which the Israelites went to "compass" Edom (Num. xxi. 4).

Arabia (*east country*). East of Palestine, including all the descendants from Ishmael and Keturah (Gen. x. 30, xxix. 1; Judg. vi. 3). Sons of the E. (Num. xxiii. 7; 2 Chr. ix. 14). Sons of Kedem (Is. xxi. 13). "Forest in A." (Ex. xii. 38; Neh. xiii. 3; 1 Ki. x. 15). "Mixed multitude" are Arabians. Now called by the Arabs *BILAD EL ARAB*—country of the Arab. Bedawin are people of the open country, not living in towns. Extends from the Euphrates and the Persian Gulf to Egypt and the Red Sea; and from the Indian Ocean to the Mediterranean, or Great Sea. The ancients divided it into *ARABIA FELIX*, *A. DESERTA*, and *A. PETRÆA*. The modern divisions are the Peninsula of Sinai, Arabia, and North A. (See Sinai, Edom, Petra, Mt. Hor, Arabah, Syria, Aram.) The original settlers were the sons of Shem and Ham (Gen. x. 21, 15). There are many ruins in Arabia of a more ancient people than any known to history—(Marib, Sana, Reydan, Riam, Inen, Rien).

There are many allusions in the Bible to the Arabs; and the manners and customs of the modern people are a help to the interpretation of those texts that refer to the ancients; and especially in Job. The Bedawin constantly reminded us of the accounts of the patriarchs, or later Israelites. Respect to age (Lev. xix. 32); deference to superiors (2 Ki. v. 13); engravings on signets of sentences having the name of God (Ex. xxxix. 30; John, iii. 33). As a pledge, the ring is given (Gen. xli. 42); they wear an inkhorn in the girdle (Ezek. ix. 2, 3, 11). Many of the most obscure passages are explained by a knowledge of present customs.

The people have in all ages been active, enterprising, restless; ambitious in commerce, conquest, and religion.

The country of A. was never conquered.

A'rad. S. of Judah (Num. xxi. 1; King of A., Josh. xii. 14; Judg. i. 16). Tell Arad, 20 ms. S. of Hebron. (R.)

Ar'adus. Arvad (*wandering*). Phœnicia (Ezek. xxvii. 8; Gen. x. 18). An island 3 ms. from the coast, near the river Eleutherus, Nahr el Kebir; and opposite to it is the site of Antaradus, now called Ruad (1 Macc. xv. 23). The island was settled by fugitives from Sidon. High and rocky, about a mile in extent, near Tripoli.

A'ram (*height*). N. E. of Palestine. Called also Syria—which see (Gen. xxxi. 18; xxxiii. 18). 1. A. *Dammesek*, Syria of Damascus (2 Sam. viii. 5, 6). 2. A. *Naharaim* (*two rivers*), the country of Abraham (Gen. xxv. 20). 3. *Padan A.*, Aram at the foot of the mountains. 4. A. *Zobah* (2 Sam. x. 6, 8). 5. A. *Beth Rehob*. 6. A.



BEDAWIN.

Maachah (1 Chr. xix. 6). Geshur (2 Sam. xv. 8; 1 Ki. xi. 25). Aram was a son of Shem, and his brethren were Elam, Asshur, Arphaxad. Aram is also Assyria (2 Ki. xviii. 26; Is. xxxvi. 11; Jer. xxxv. 11; 2 Ki. xvi. 6). — 2. Aram, of whose family was Elihu who visited Job (xxxii. 2).

Ar'ba. Hebron.

Arbe'la. Betharbel.

Ar'chi. Ephr. (Josh. xvi. 2.) Original Canaanite, near Bethel.

Ar'dath (*the field*). 2 Esdras, ix. 26.

Areop'agus (*hill of Ares*). Mars Hill. Athens. A rocky height opposite the west end of the Acropolis, used from the earliest times as a place of assembly for the honorable men who had held the office of Archon. On this hill Paul stood, in the midst of these august men, when he said, "Whom ye ignorantly worship, Him declare I unto you." Dionysius the Areopagite (Acts, xvii. 23-34). "In the market daily." The **Agora**, or market, was a public place, surrounded on three sides by the architectural glories of Athens. It may be described thus: To the northeast was the Acropolis, a rocky height 150 feet above the street below, crowned with the *Parthenon* and other temples; north the *Areopagus*; west the Pnyx (pulpit); and south the *Museum*, with other buildings. (See plan of Athens.)

At the time of Paul's visit Athens was a magnificent city, ornamented in every quarter with memorials sacred to religion and patriotism, showing the highest achievements in art. The famed Academy had its groves of plane and olive trees, retired walks and cooling fountains, altars and statues and temples, near which was the house of Plato the great teacher.

The Acropolis had clustered on its summit memorials and monuments of religion and art, such as were never seen on an equal space. Pericles had adorned it with a flight of steps and a Propylea, with five entrances and two flanking temples of Pentelican marble, where were placed the equestrian statues of the Roman emperors Augustus and Agrippa, the temple of the Wingless Victory; a picture-gallery; and there still stands the ruin of the unequalled Parthenon, which was then adorned with the masterpieces of the sculptor Phidias.

The Erechtheum, containing the holy olive-tree, sacred to Minerva, the holy salt-spring, and other sacred things. A colossal bronze statue of Pallas Promachos, by Phidias, stood near, the plume of whose lofty helmet was visible from the sea between Sunium and Athens.

Pausanias gives an account of a great number of statues on the Acropolis, so that we wonder how there could be any space left for the people.

It is no wonder, however, that Paul, with his natural genius and vast experience, should have been inspired by the surroundings. (See Life of Paul.)

Ar'gob (*stony*). Manasseh, east of Jordan, in Bashan. Had sixty fortified cities (Deut. iii. 4, 13, 14; 1 Ki. iv. 13), called *Trachonitis*, a translation of the Hebrew name. The Samaritans called it *Rigobaah*=*stony*. The Arabs named it *Mujeb*=*stony*, and it is now *El Lejah*. It lies fifteen miles south of Damascus, is triangular, twenty-two miles from north to south, and fourteen from east to west. The region is elevated above the surrounding country, and is very rocky, like an ocean of basaltic rocks and boulders; thickly studded with deserted cities and villages, in all of which the houses are solidly built and of remote antiquity. A Roman road runs through the district, probably leading from Damascus to Bosra. *Kenath* and *Edrei* are on the border, to the southwest. The *Hauran* presents the utmost contrast to the Lejah, in being a

country of the richest agricultural soil, in rolling downs, from the Sea of Galilee to the desert, far beyond the Lejah.

Arimathe'a. A city of Judea (Luke, xxiii. 51). King Demetrius writes (1 Macc. xi. 34): "We have ratified unto them the borders of Judea, with the three governments of Aphereum, Lydda, and Ramathaim, that are added unto Judea from the country of Samaria." Joseph of Arimathea (Matt. xxvii. 57; Mark xv. 43; John xix. 38). The place has been identified as the village of Renthieh, ten miles east of Joppa, on the road from Lydda to Antipatris, but this is doubted on the authority of Josephus. (See Ramleh.)

Armaged'don. A name for the plain of Jezreel. Esdraelon. Mount Megiddo (Rev. xvi. 16). There is a symbolical meaning attached to this name and place which it is impossible to explain in this limited space. It may be interesting to recount the several great battles fought on the plain, which have given it a solemn importance in history. The great victory of Barak over the Canaanites (Judg. iv., v.) and of Gideon over the Midianites (Judg. vii.); and two great disasters—the death of Saul (1 Sam. xxi. 8) in the invasion of the Philistines, and the death of Josiah in the invasion of the Egyptians (2 Ki. xxiii. 29). (See Jezreel.)

Arme'nia. A lofty plateau, nearly 5000 feet above the sea, between the Black and Caspian Seas, whence rise the rivers Euphrates and Tigris, flowing into the Persian Gulf (*see those rivers*); the Araxes and the Cyrus, into the Caspian; and the Acampsis, into the Black Sea. The range of Mount Taurus begins at the east end of the Great Sea, and runs northeast, meeting the range Abus, which comes up from the Persian Gulf, running northwest at Mount Ararat, which is 17,750 feet high. The country is not mentioned in Scripture by the name of Armenia, but is alluded to as—1. *Ararat* (Gen. viii. 4), the land on which the Ark rested; where the sons of Sennacherib fled after killing their father (2 Ki. xix. 37). (See *Ararat*.) —2. *Minni* (Jer. li. 27). Josephus says there is a great mountain in Armenia called Baris (Ant. i. 3, 6). —3. *Togarmah*. In Gen. x. 3, this is the name of the youngest son of Gomer. Ezek. (xxxviii. 6) says, "the house of Togarmah of the north." Tyre traded in horses with Togarmah (Ezek. xxvii. 14).

Ar'non (*swift—noisy*). River forming the boundary between Moab and Ammon, east of the Dead Sea (Num. xxi., Judg. xi.) Fords of Arnon (Is. xvi. 2). Near the Dead Sea the stream is eighty-two feet wide, four feet deep, and flows between almost perpendicular walls of red, brown, and yellow sandstone. Now the Wady Mojob (Josh. xiii. 9). "Aroer that is upon the bank of the river Arnon, and the city that is in the midst of the river." There is a ruin at the junction of the Lejum with the Arnon, name not known.

Ar'oer (ruins). Name of several places east of Jordan. 1. On the Arnon, north bank, ten miles from the Dead Sea, now in ruins. A Roman road connected it with cities north and south (Deut. ii. 36, iii. 12, iv. 48; Josh. xii. 2, xiii. 9; Judg. xi. 26; 2 Ki. x. 33; 1 Chr. v. 8). —2. Gad, facing Rabbah (Num. xxxii. 34; Josh. xiii. 25). Ayra, six miles east from the Jordan, two miles north of W. Sheriah. —3. The cities of Aroer (Is. xvii. 2). Supposed to be in Bashan. —4. Judah (1 Sam. xxx. 28). Ararah, on the road from Gaza to Petra, eleven miles southwest of Beersheba (Rob.)

Ar'pad. Syria, near Hamath (2 Ki. xviii. 34; Jer. xlix. 23).

Ar'sareth. Region beyond the Euphrates (2 Esdras, xiii. 45).

Ar'uboth. Commissariat district of Solomon (1 Ki. iv. 10). Probably Shefelah.

Aru'mah. Near Shechem. Residence of Abimelech (Judg. ix. 41).

Ar'vad (*wandering*). Phœnicia. (See Aradus.)

A'shan. Al Ghuweir, in Simeon (Josh. xv. 42; xix. 7).

Ash'dod. Azo'tus. Eighteen miles south of Joppa, in Philistia. On an elevation above the plain, was strongly fortified, and was one of the seats of the worship of the god Dagon (1 Sam. v. 5; Josh. xv. 47). The birthplace of Herod the Great, who adorned it with baths. It was on the high road to Egypt, and besieged by the Assyrian Tartan, B. C. 716 (Is. xx. 1). Psammetichus besieged it for twenty-nine years, B. C. 630 (Jer. xxv. 20). Philip was found at Azotus (Acts, viii. 40; Neh. xiii. 23, 24). It was noted during the Crusades. Now called Usdud. The modern village is built among the ruins of the ancient city, and is embowered in groves, tall sycamores, and hedged with cactus, while the sand drifting with the wind is creeping up to the very doors, two miles from the sea, and burying every green thing.

Ash'doth-Pis'gah (*to pour forth*). Springs E. of the Dead Sea (Deut. iii. 17; Josh. xii. 3, xiii. 20; Num. xxi. 15). Ravine on the E. slope of Pisgah.

Asher (*happy*). The eighth son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). The name of one of the 12 tribes. The boundaries are extremely difficult to trace, but were N. of Carmel, on the Great Sea (Josh. xix. 24-31). It contained some of the richest soil in Palestine, and minerals. Anna, who lived in the temple, watching for the coming of Christ, was of this tribe.

Ash'kelon. One of the 5 cities of the Lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17). Samson retired to A. as to a remote place (Judg. xiv. 19). Since the crucifixion it has been more noted than before. There was a temple and sacred lake to Derceto, the Syrian Venus. It was celebrated for its groves of cypress, figs, olives, pomegranates, vines, and for henna, which grew best here of any place, except only Canopus, and also for the peculiar onions called shallot. Richard I. of England, during the Crusades, fortified and held his court at A. The muslim called it the Bride of Syria. The ancient city was enclosed in a natural wall of hills forming an amphitheatre on the shore of the Sea, and on the top of this ridge was the wall, which was very high, thick, and built of small stones and old columns of granite and marble. The modern village, Askulan, is very beautiful in its groves, orchards, and shade-trees (Gen. xx. 2). Gerar is supposed to be A. by the Samaritans.

Ash'kenaz. One of the sons of Gomer, son of Japhet. The tribe or nation was located in or near Armenia, Ararat, Minni (Jer. li. 27). The name is a compound, As-kenz=As-race. Probably the origin of **Asia**.

Ash'nah. Judah. 2 cities. 1. 9 ms. W. of Jerusalem, near Zanoah (Josh. xv. 33). 2. S. W. of Jer. 16 ms., near Nezib (Josh. xv. 43).

As'phar (*the pool of*). Jonathan and Simon encamped in the vicinity of this pool before the battle with Bacchides (1 Macc. ix. 33; Jos. Ant. xiii. 1, § 2). Is it lake Asphaltitis?

Ash'toreth. Ashtaroth (*star*). Bashan. The seat of the idolatry of the goddess Ashtaroth, or Astarte. *Tell Ashareh*, a mound 70 feet high, at one time occupied by a village or buildings. A fine spring issues near some ruins at the base. Following the Samaritan Pentateuch, which reads Afinit Karnaim, instead of Ashtaroth Karnaim, the site of the temple and city of Astarte is looked for on the S. W. slope of Jebel Hauran, 8 miles N. E. from Bozrah at a place called *El Afineh*. —2. *A. Karnaim* (*of the two horns*). Now supposed to be Es Sunamein, 25 miles S. of Damascus on the pilgrim route to Mecca. *Sunamein*=*two idols*.

As'sos. Seaport in Mysia, on a peninsula in the Ægean Sea (Acts, xx. 13). The

ruins are very extensive, and give a more perfect idea of an entire ancient Greek city than any other known site. Paul met Luke and others here after walking from Troas.

Assyr'ia. Country on the Tigris (Gen. ii. 14), the capital of which was Nineveh (x. 11): named from *Asshur*, the son of Shem, who was deified and worshipped as their chief god by the Assyrians: 500 miles N. E. to S. W. and 350 to 100 miles wide. Divided from Armenia by a high range of mountains. Its northern part is mountainous, the middle hilly, with fertile plains, and the southern is the great plain of *Mesopotamia* (*midst of rivers*)—the district now called *El Jezira*. This plain is 250 miles long, divided by the rocky ridge, *Sinjar*—a limestone range, sparsely wooded, and of a golden color, with purple lines of shade at a distance. 80 ms. N. of the Sinjar the plain extends to the hilly region, and was once densely populated, but is now a wilderness. The mounds are the only relics of antiquity, and these contain (in those of Nineveh, and others recently partly explored by Layard), the proofs of their greatness, in sculptures, inscriptions, and remnants of architecture. The first king of A. who oppressed Israel was Chushan-Rishathaim, B. C. 1400 (Jud. iii. 8). Art and architecture, civil and religious institutions, were in a very advanced state. They used the arch, tunnels, drains, the level, the roller; engraved on gems; enamelled, inlaid, and plated with metals; made glass, optical instruments, ivory, bronze, and precious metal ornaments. The prophecies against A. are those of Nahum, B. C. 645; Zephaniah (ii. 13), B. C. 608; and Ezekiel (xxxi.), B. C. 584.



KING OF ASSYRIA.

A'tad (*floor of the thorn*)—threshing-floor of. Burial-place of Jacob. W. of Jordan, not far from Hebron (Gen. i. 10, 11). (See Abel Mizraim.)

At'aroth (*crowns*). 1. A. Beth Joab, Judah (1 Chr. ii. 54). — 2. A. Addar, Ephr. (Josh. xvi. 2, 5-7; xviii. 13), 6 miles N. W. of Bethel. — 3. A. Shophan. Gad (Num. xxxii. 34). S. of Heshbon, near Jebel Attarus. — 4. A. Reuben (Num. xxxii. 3).

A'thach. Judah (1 Sam. xxx. 30). Lost.

Ath'arim. Way of the spies (Num. xxi. 1). Edom.

Ath'ens. Capital of Greece. Visited by Paul in his journey from Macedonia (Acts, xvii. 14, 15; 1 Thess. iii. 1). The result of his labors was the founding of a church there. The Athenians were lovers of music, painting, sculpture, and oratory; and were permitted to take part in politics. The fine arts, history, and philosophy, all rose in Greece, and were a part of the education of all free men.

At'roth. Gad (Num. xxxii. 35).

Atta'lia. In Pamphylia. Now Adalia (Acts, xiv. 25). Built and named after Attalus Philadelphus, king of Pergamus.

A'va. Assyria. From which colonies were brought to repopulate the cities of Samaria, after the captivity (2 Ki. xvii. 24). Ahava? Ivah (xviii. 34). Lost.

A'ven (*nothingness*). 1. **On**, the sacred city of the sun in Egypt (Ezek. xxx.



PLAN OF ATHENS.

17). — 2. The plain of Aven, probably Cœle-Syria, including the temple of Baalbek (Amos, i. 5). — 3. The high places of Aven, Bethel (Hos. x. 8).

A'vim. Avites (Josh. xiii. 3; xviii. 23). In Benjamin (*ruins town*). Name of the people who were displaced by the Caphtorim or Philistines; toward Egypt (Deut. ii. 23), from Gaza to the river of Egypt. Hazerim. Gerar.

A'vith. Chief city of King Hadad, Edom (Gen. xxxvi. 35). (Jebel Ghoweithe, N. E. of Kerak.)

A'zem. Ezem.

Az'maveth. Benjamin (1 Chr. xii. 3). Beni (*sons of*) Azmaveth. Forty-two returned from captivity (Ezra, ii. 24).

Az'mon. On the south border of Palestine, near Hazar-addar (Num. xxxiv. 5; Josh. xv. 4). Now *Aseimeh*, west of Kadesh.

Az'noth Tabor (*ears of Tabor*). Landmark on the west of Naphtali. Near Dio Cæsarea (Eusebius).

Az'zah. Gaza (Deut. ii. 23).

B.

Ba'al (*sun, or lord*). The supreme male god of the Phœnicians, as Ashtoreth was the supreme female goddess. The worship has been practised from the most ancient times, and was adopted by the Jews, and carried on with great pomp and ceremony in special temples adorned with his images. The several names by which he was known were—1. **Baal-Be'rith** (*covenant*), at Shechem (Judg. viii. 33). — 2. **Baal-ze'bub** (*of the fly*), at Ekron. — 3. **Baal-ha'nan** (*gracious*). **Baal-pe'or** (see Smith's Dictionary). The name was given to many places.



BAAL.

1. Simeon (1 Chr. iv. 33). Baalath Beer.

2. **Ba'alalah.** Kirjath Jearim, Judah, 7 miles W. of Jerusalem (Josh. xv. 9). — 3. Town of the same name in Dan (Josh. xix. 44).

4. **B. Beer** (*B. of the well, or holy well*), south Judah, and given to Simeon. Other sacred wells in this region were called Beer-lahai-roi (*of the vision of God*), and Beersheba (*of the oath*).

5. **B. Gad** (*fortune*). The most northern point of Joshua's victories (xi. 17; xii. 7). Supposed to have been a Phœnician sanctuary. Robinson thought it was the same as Baniyas, which has been a sanctuary of the god Pan from a remote age.

6. **B. ha'mon** (*of multitude*). Where Solomon had a vineyard (Cant. viii. 11). May have been not far north of Samaria (Judith, viii. 3).

7. **B. ha'zor** (*village*). Where Absalom had a sheep-farm, and where Amnon was murdered (2 Sam. xiii. 23).

8. **Mt. Baal Hermon.** Mt. Hermon.

9. **B. me'on.** Beth-Baal-Meon. Beth-Meon (1 Chr. v. 8). 9 miles from Heshbon, near the mountain of the hot springs, and reputed to be the native place of Elisha.

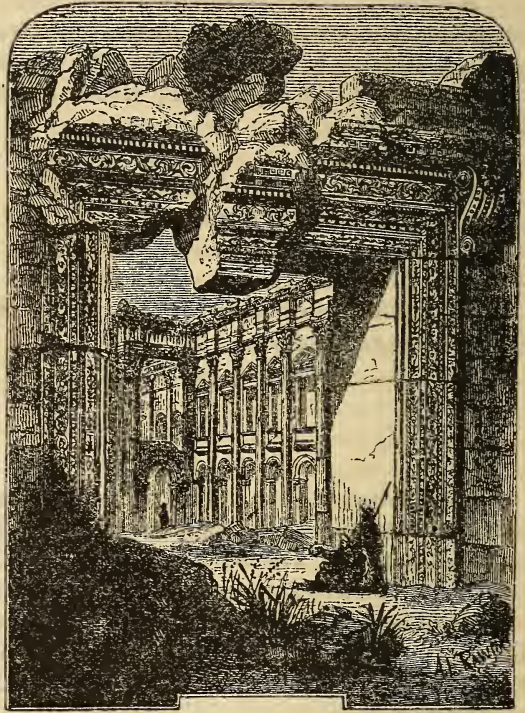
10. **B. pe'razim** (*destructions*). Scene of David's victory over the Philistines (2 Sam. v. 20; 1 Chr. xiv. 11).

11. **B. Shalisha** (*third idol*). Not far from Gilgal, Sharon (2 Ki. iv. 42).

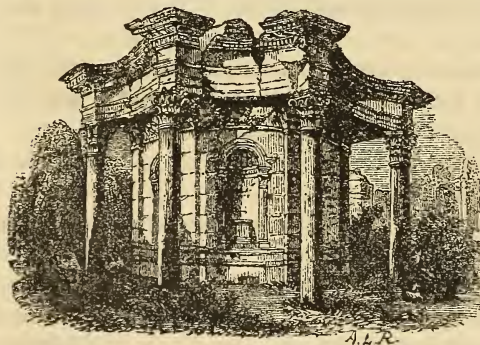
12. **B. tamar** (*of the palm*). Benjamin, near Gibeah (Jud. xx. 33). The palm-tree of Deborah is supposed to be meant by some. Lost.

13. **B. Ze'phon.** Near the crossing-place of the Red Sea in the Exodus. Lost. **Ba'albek** (*city of the sun*). **Baal Gad** (Josh. xi. 17, xii. 7), in Cœle-Syria, the valley of Lebanon, under Mt. Hermon. The ruins are the most important and remarkable in the whole country; the site pleasantly located on the lowest slopes of Anti-Lebanon, at the opening of a small valley into the plain El Bukaa. A small stream, divided into many rills for irrigation, waters the fertile soil.

The city was not regular in plan, and heaps of ruins scattered over a space of two miles indicate its size. The chief attractions are the three temples. 1. The Great Temple, whose ruins are very grand and picturesque, but seems to have been left unfinished. The Great Gate, engraved above, is ornamented with every device that could be used in the most florid Corinthian style. Ears of grain, vine-leaves and grapes, with little figures of genii, or elves half-hid among them, and many choice touches of scroll-work, attract the eye and gratify the taste. Only 6 columns of the peristyle of this temple are now standing (75 ft.



GREAT DOOR.—TEMPLE OF THE SUN AT BAALBEK.



THE OCTAGON TEMPLE AT BAALBEK.

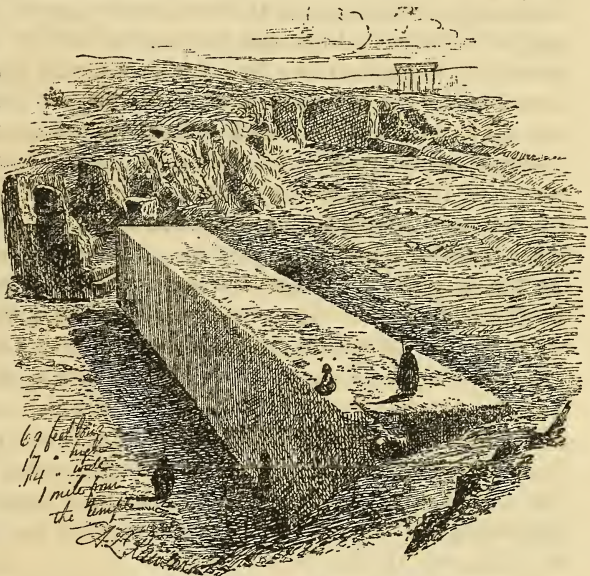
high, 7 ft. thick, the pediment 120 ft. above the ground), besides two courts and a portico. These are on an artificial platform, which is elevated 30 feet, and has vaults underneath. The three great stones forming a part of the wall of this platform measure (1) 64 ft., (2) 63 ft. 8 in., (3) 63 ft. Thickness, 13 feet. The large stone left in the quarry is 69 ft. long, 17 ft. wide, and 14 ft. thick. (See cut on the next page.) 2. The Octagon Temple is Ionic and Corinthian in style, circular inside and outside, having niches which are seen each between two columns, as in the cut. Carved wreaths ornament the space above each niche. This has been used as a Christian church, but is now ruinous. 3. The Temple of the Sun, also Corinthian, is the most beautiful work there. The great work of Wood and Dawkins contains

drawings and plans of every object of interest at Baalbek, and also at Palmyra. p46

An inscription has the name of Zenodorus, son of Lysanias, probably Tetrarch of Abilene, but evidently of a later date than the structures on which it was written.

The history of the city is unknown, and we can only suppose it was of Phœnician origin from the character of the work, especially the bevelled masonry under the great peristyle.

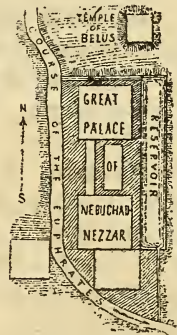
Some ancient coins have temples with columns corresponding to the two greater ones, and an inscription, "*Colonia Heliopolis Jovi Optimo Maximo Heliopotano.*" Another inscription on the pedestals of the two outside columns is dated A. D. 212-217, by the names of the Emperor Antonia Caracalla and Julia Domna his mother (wife of Septimius Severus, and daughter of a priest of the sun at Emesa). During the last thirteen centuries the Mohammedans—fanatical haters of all temples, idols, and even innocent statues—have done what they could to deface and destroy the architectural and artistic beauties of Baalbek, recording their zeal in numberless pompous inscriptions, none of which have any historic value. By them the entire platform, vaults, temples, and all, were early converted into a strong fortress, called *Kula et Baalbek*.



GREAT STONE IN THE QUARRY AT BAALBEK.

Ba'bel, Bab'y-lon (*gate of God*). Capital of the Plain of Shinar (Gen. x. 10). Built B. C. 2600 (ver. 25), on both sides of the river Euphrates: a vast square, 56 miles in circuit. About 5 miles above *Hillah*, on the E. bank of the river, are a great many artificial mounds of enormous size, in three groups. 1, Babil, or Mujellibe (*overturned*), a high pile of unbaked bricks; 2, the palace, or *Kasr*; and 3, the mound on which the modern tomb of *Amram ibn Ali* stands. In a line with the Amram mound, on both sides of the river, are the ruins of a great palace, the bricks of which bear the name of Nergal-Sharezzer (Neriglissar), who was the chief magician (Rab-mag) and officer of Nebuchadnezzar (Jer. xxxix. 3). Similar mounds, but smaller, are scattered over the country on both sides of the river, one of which, 6 miles S. W. of *Hillah* is called *Birs Nimrud*, which some say is the tower of Babel. Inscriptions found here, of the date of Nebuchadnezzar, mark the site of Borsippa, outside of Babylon. A broad and deep moat, kept full of water, surrounded one wall of the ancient city, outside of which was another wall 200 royal cubits high and 50 thick (*Pliny* says 200, *Strabo* 75, and *Rawlinson* 60 to 70 feet). Scarcely a trace of these walls can be found now, except it may be a few mounds which are supposed to mark the sites of some of the gates. Ctesias says there were 250 towers on the walls. The houses were generally built of bricks made of the river mud, sun-dried, or burnt in kilns, cemented with bitumen, and were three and four stories high.

The streets were straight, and crossed each other at right angles, the cross



RUINS OF BABYLON.
RESTORED PLAN.

streets having gates of bronze at the river. Ctesias mentions a bridge of stone 3,000 feet long and 30 feet wide, connecting two palaces on opposite sides of the river. There were 3 walls around the royal palace on the Eastern side, the second or middle wall being 300 ft. high and the towers 420 ft., and $4\frac{1}{2}$ miles in circuit, made of colored brick, representing hunting scenes, with figures of Ninus and Semiramis. A tunnel under the river also connected the two palaces (Jer. li. 58, 53; i. 15). There were a hundred gates of bronze with posts and lintels of the same. The banks of the river had quays, whose ruins still exist, and on the bricks was written in arrow-head characters the name of the last king. The most imposing ruin examined by Layard is called *Birs Nimrud*, and was found to be in seven stories, with a chamber on the top, each story smaller, forming an oblique pyramid with a square base. It was called the *Temple of the Seven Spheres*, and is not the Tower of Babel of the Scriptures, which is not yet identified. The stones were colored, and were, beginning at the lower—1st, 272 ft. square, 26 ft. high, colored black; 2d, 230 sq. 26 h., orange; 3d, 188 sq. 26 h., red; 4th, 146 sq. 15 h., golden color; 5th, 104 sq. 15 h., yellow; 6th, 62 sq. 15 h., blue; 7th, 20 sq. 15 h., silver color; and the ark nearly covering the entire upper platform and 15 feet high, color not given: making, in all, 153 feet above the platform, which was three feet above the plain. The empire lasted 1300 yrs. (Jer. xxv. 12, 14). It is now a desolation, the great city has become heaps (li. 37), the land a wilderness for wild beasts, and even the Arabs refuse to pitch the tent, and the shepherd to fold sheep there (Is. xiii. 19–22).

Ba'ca. The valley. (*Mulberry*.) Ps. lxxxiv. 6. Located in Hinnom (2 Sam. v. 23). A valley of the same name is now found in Sinai. (*Burck*.)

Bahu'rim. Near Jerusalem, on the road to Jericho, near the border of Benj. (2 Sam. iii. 16). Jonathan and Ahimaaz hid in a well at B. (xvii. 18). (Jos. Ant. vii. 9, § 7. *Barclay*, 563). Azmaveth the Bahurimite (xxiii. 31).

Ba'jith. Temple of the gods of Moab. High place in Moab (Is. xv. 2).

Ba'lah. Simeon (Josh. xix. 3).

Ba'moth (*high place*). B. Baal. Moab (Josh. xiii. 17; Num. xxi. 19). Near this was Baal Meon, or Beth-Baal-Meon.

Bani'as. Paneas. Cæsarea Philippi.

Bas'cama. In Gilead, where Trypho killed Jonathan Maccabæus (1 Macc. xiii. 23). Lost.

Ba'shan. District E. of Jordan, N. of Jabbok river. From the border of Gilead to Mt. Hermon, and from the Jordan to Salcah (Josh. xii. 4, 5; 1 Chr. v. 11; Num. xxi. 33; Deut. iii. 10, 11). All Bashan (Josh. xii. 5). Og, King of B. Argob with its 60 fortified villages—Bashan-Havoth-Jair (Deut. iii. 14), was in B. The chief cities were Ashtaroth (Beeshterah, Josh. xxi. 27), Edrei, Golan, Salcah, and Mahanaim (xiii. 30).

The oaks, the cattle, “strong bulls of Bashan” (Ezek. xxvii. 6; Ps. xxii. 12). The whole country E. of Jordan was in later times called Gilead (Josh. xxii. 9, 15, 32). After the Captivity it was divided into 4 provinces, Gaulanitis, Auranitis, Trachonitis, and Batanæa.

Bath-Rab'bim. Gate of the city of Heshbon; near which there were two pools (Cant. vii. 4).

Bath-Zacari'ah. Where Judas Maccabæus encamped before fighting Antiochus Eupator, who had besieged Beth Zur (1 Macc. vi. 32, 33). Now Beit Sakarieh.

Be'aloth (*plural fem. of Baal*). Judah. S. (Josh. xv. 24). In Aloth (1 Ki. iv. 16).

Bec'tileth, the plain of (*house of slaughter*). Between Nineveh and Cilicia (Jud. ii. 21). Bactiali was a plain 21 miles from Antioch. (*Peutinger tables*.)

Be'er (*well*). 1. A well dug by the "princes" beyond Arnon, near one of the last stations of the Exode, and celebrated in poetry (Num. xxi. 16, 18). 2. Jotham, son of Gideon, fled to this place (Judg. ix. 21). Site lost.

Be'er-Elim (*well of heroes*). Beer I. (Is. xv. 8).

Be'er-Laha'i-Roi (*well of the living and seeing God*). Between Kadesh and Bered, wilderness of Shur (Gen. xvi. 14, xxiv. 62, xxv. 11). Located by Ritter 25 ms. S. E. of Beersheba, at Moyle, Beit Hagar.

Bee'roth (*wells*). One of the 4 cities of the Hivites; the other 3 being Gibeon, Chephirah, and Kirjath Jearim (Josh. ix. 17, xviii. 25, 26, 28). 10 ms. N. of Jerusalem, on the Shechem road, the customary resting-place of travellers (*Rob.*) — Bene Jakan. Edom, a station (Deut. x. 6).

Beer'sheba (*well of swearing or well of seven*). S. Border of Judah. Dug by Abraham (Gen. xxi. 31). The compact of Abraham and Abimelech was ratified by setting apart 7 ewe-lambs, sheba=seven.) Isaac's servants also "dugged" a well (xxvi. 32). Two principal wells and five smaller ones are on the N. bank of Wady Seba, on the edge of the desert. One is 12½ ft. diameter, 44½ ft. to the water (*Rob.*, Apr. 12). The other is 5 ft. diam. and 42 ft. to the water. Watering-troughs of stone lie around the wells, and among the grass are crocuses and lilies. The 5 lesser wells are at some distance from the 2 larger. The ruins of a town are on the hills N. of the wells. It is very frequently mentioned as one of the boundaries of all Israel. From Dan to Beer-sheba. The Arab name is Bir es Seba', Well of the Lion.

Beesh'tera. Man. (Josh. xxi. 27.) Ashtaroth.

Be'la (*swallowing up*). One of the 5 cities of the plain, spared at the prayer of Lot (Gen. xiv. 2, xix. 22). Called Zoar=little one.

Bel'maim. South of Dothaim (Jud. vii. 3).

Bel'men. Samaria, between Bethhoron and Jericho (Jud. iv. 4). Abelmeholah?

Ben'e-Berak (*children of B.*). Dan (Josh. xix. 45). Eusebius located the city near Azotus. Site lost.

Ben'e-Jaakan (*children of J.*). Located by Robinson in the pass er Rubay, near Arabah (Num. xxxiii. 31).

Be'on. E. of Jordan (Num. xxxii. 3). Probably Baal Meon.

Bera'chah (*valley of blessing*). 6 ms. S. of Bethlehem, E. of the Hebron road 1 mile; now a ruin called Bereikut (*Rob.*). (2 Chr. xx. 26.)

Bere'a. Macedonia (Acts, xvii. 10). Visited by Paul and Silas, Paul's companion. Sopater of Berea (xx. 4; Rom. xvi. 21). Sosipater. Now called Verria, on the E. slope of Olympus, well watered, and commanding a fine view of the plains of Axios and Haliacmon—15,000 population. The ruins are Greek, Roman, and Byzantine.

— 2. Judea, near Jerusalem (1 Macc. ix. 4; Jos. Ant. xii. 11, § 1).

— 3. A name of Aleppo. Jerome says certain persons lived in this city who had and used St. Matthew's Hebrew Gospel (c. 3).

Be'red. In the wilderness, near Kadesh (Gen. xvi. 14). Located at Elusa, Khulasa (Ar.), 12 ms. S. of Beersheba, where there is a well. Supposed to be Shur, and also Gerar.

Be'rothah. Be'rothai. Supposed to be Beirut (Ezek. xlvii. 16; 2 Sam. viii. 8). Some think another place is meant, and unknown.

Be'sor, the Brook (*fresh or cool*). Judah. S. (1 Sam. xxx. 9, 10, 21).

Be'tah. Syria. David took much spoil of brass from it (2 Sam. viii. 8).

Bet'ane. S. of Jerusalem, 4 ms. from Hebron. Betharim (Judg. i. 9), "in the valley."

Be'ten. Asher (Josh. xix. 25). 8 ms. E. of Acre (*Eusebius*).

Beth. House of any kind. Tent. Hangings. Family. Temple.

— **Ab'ara** (*house of the ford*). Where John was baptizing (John, i. 28). The oldest MSS. read **Bethany**. It was beyond Jordan, and nearly opposite Jericho.

— **A'nath**. Naph. Fenced city (Josh. xix. 38; Judg. i. 33). Site lost.

— **A'noth**. Jud. (Josh. xv. 59). Beit ainun, near Halhul, and Beit Sur. (*Rob.*) 3 ms. N. of Hebron.

Beth'any (*house of dates*). One of the most interesting places in Palestine. The residence of Lazarus, who was raised from the dead; the frequent resting-place of Jesus; the home of Mary and Martha, and of Simon the leper; and from whence the triumphal entry began: and near this place was the scene of the Ascension. On the Mt. of Olives (Mark, xi. 1; Luke, xix. 29; 15 furlongs off (John, xi. 18); on the road to Jericho (Luke, xix. 1, 29), and near it was Bethphage. It is now called el Azariyeh, the city of Lazarus. Is in a hollow, surrounded with olives, almonds, pomegranates, oaks, and carobs. The buildings are ruinous and wretched. The house of Lazarus is pointed out as a square tower, very ancient; and his tomb, a cave in the rock, descended by 26 steps.

Beth Ar'abah (*house of the desert*). One of the six cities of Judah in the Arabah=sunk valley of the Jordan (Josh. xv. 6, 61, xviii. 22).

Beth-A'ram. Gad, E. of Jordan (Josh. xiii. 27, xxxii. 36). Site located two miles E. of Jordan in W. Seir. Livias. Tell Haran.

Beth Ar'bel (Hos. x. 14). Site lost. Supposed to refer to Jud. viii.

Beth A'ren (*house of naught*). Benj. E. of Bethel (Josh. vii. 2).

Beth Az'maveth. Benj. Neh. vii. 28. On the hills S. E. of Jeba.

Beth-Baal-Me'on. Reuben, on the downs E. of Jordan (Josh. xiii. 17). Baal Meon (Num. xxxii. 38). The name is still given to a ruin of large size, two miles S. W. of Hesban (*Burck.*) in W. Zurka Main, where there are remains of a Roman road.

Beth-ba'rah (*house of the ford*). Jud. vii. 24. Gideon's victory was near Bethshean, and the fords were probably the outlets of the brooks coming down from the mountains of Ephraim. The place where Jacob crossed on his return from Mesopotamia, and at which Jephtha slew the Ephraimites.

Beth-ba'si. In the Jordan valley, not far from Jericho (1 Macc. ix. 62, 64; Jos. Ant. xiii. 1, § 5).

Beth-bir'ei. Simeon (1 Chr. iv. 31), near Beersheba.

Beth-car (*house of lambs*). West of Mizpeh (1 Sam. vii. 11; Jos. Ant. vi. 2, § 2).

Beth Da'gon (*house of Dagon*). 1. In the Shefelah, Judah (Josh. xv. 41). Site supposed to be found at Beit dejan, between Lydda and Jaffa (*Rob.*) 2. Asher, near the coast (xix. 27). 3. Beit dejan, about five miles S. E. of Nabulus, Shechem.

Beth-Dibla'thaim (*house of the double cake*). Moab (Jer. xlviii. 22).

Beth'el (*house of God*). Ten miles north of Jerusalem, to the right of the Shechem road. Where Jacob saw the ladder in his dream (Gen. xxviii. 19). The name of the city was originally Luz. Another account is that Jacob set up a stone to mark the spot where God spake with him (Gen. xxxv. 14, 15; Hosea, xii. 4, 5). In Abram's

time it was called Bethel (xii. 8). Jeroboam, the king, set up a golden calf at Bethel (1 Ki. xiii). Jehu continued the worship of the calf. It was near Bethel that the event of the bears and Elisha and the forty-two children took place. It was a royal residence (Amos, vii. 13). There were winter-houses and summer-houses and houses of ivory at B. (iii. 14, 15; 2 Ki. xvii. 28). Josiah destroyed it. The worship of God and of idols went on side by side for many years (Amos, v. 14, 22). Was a strong place in later times (1 Macc. ix. 50). The ruins cover four or five acres; on a low hill between two valleys, which run into es Suweinit (*Rob.*). 2. Judah (Josh. xii. 16; 1 Sam. xxx. 27). Chesil, Bethul. Hiel the Bethelite, the rebuilder of Jericho (1 Ki. xvi. 34).

Bethe'mek (*house of the valley*). Asher, on the border of Jipthah-el. 'Amkah, eight miles N. E. of Akka (*Rob.*).

Be'ther. Mountains of (Cant. ii. 17). Lost.

Beth'esda (*house of mercy, or place of flowing water*). A pool at Jerusalem, near the sheep-gate, with five porches, extensive enough to accommodate a large number of sick and infirm people, who resorted there for relief (John, v. 2). Supposed to be the great excavation near St. Stephen's gate, now called Bethesda. The porches and water are gone, and all around it are ruins, but it is very large, cemented as if for holding water, and there might have been buildings on its east and north sides anciently.

Bethe'zel. Philistia (Micah, i. 11).

Beth'gader. Geder (Josh. xii. 13).

Bethga'mul (*house of the weaned, or camel*). Moab, in the plains. Um-el jemal, a few miles south of Busrah, in the Hauran (*Rob.*).

Bethhac'cerem (*house of the vine*). New Tekoa (Jer. vi. 1; Neh. iii. 14).

Beth-he'ran. East of Jordan, at the mouth of Wady Seil. Now Tell Haran-Livias. Built by the Gadites (Num. xxxii. 36; Josh. xiii. 27).

Bethhog'lah (*house of partridge*). On the border of Judah (Josh. xv. 6) and Benjamin, near Jericho. A great spring and ruin in the Jericho plain is now called Ain Hajla (*Rob.*).

Bethho'ron (*house of caverns*). Two cities, Jerusalem—Jaffa, upper roads built by Sherah, a woman of Ephraim, on the boundary between Ephraim and Benjamin (Josh. xvi. 3, 5, xviii. 13, 14, xxi. 22). Two of the most memorable victories of the Jews occurred here—Joshua over the five Amorite kings; when the sun and moon stood still at his command (Josh. x.), and that of Judas Maccabæus over the forces of Syria, under Seron (Macc. iii. 13–24). The Roman army, under Cestius Gallus, was defeated here in the reign of Nero, with a loss of 5,680 men (Jos. B. J., ii. § 8).

Beth-Jesh'imoth (*house of the wastes*). East of Jordan, in the deserts of Moab (Num. xxxiii. 49). Was one of the cities which were "the glory of the country" (Ez. xxv. 9). Beth Jisimuth is now half a mile east of the Jordan, and a mile north of the Dead Sea.

Bethleba'oth (*house of lionesses*). Simeon (Josh. xix. 6; 1 Chr. iv. 31). Beth-birei.

Beth'lehem (*house of bread*). Four and a half miles south of Jerusalem. One of the most ancient cities in Palestine. Called **Ephrath** (*fruitful*) (Gen. xxxv. 16, xlvi. 7). The residence of Boaz and Ruth, the birthplace of David, and the residence of Saul. Rehoboam fortified it (2 Chr. xi. 16). The **Inn of Chimham** was a halting place for those who would "go to enter into Egypt" (Jer. xli. 17); which was probably the same inn in which Jesus was born (Matt. ii. 1, 5; Luke, ii. 4, 5). Called also

B. Judah and City of David. Justin Martyr speaks of our Lord's birth as having taken place "in a certain cave very close to the village" (A. D. 150). The village is not again mentioned after the birth of Jesus, in the Scripture. The Emperor Hadrian planted a grove of Adonis over the cave, which stood 180 years (A. D. 135–315). The Empress Helena, after clearing away this grove, built a church on the spot, which has



CITY OF BETHLEHEM.

been continued, with additions, making it "a half church and half fort," until the present day.

The modern town is built on the low hill behind the convent (or church), facing the east. The hill is an offshoot of the main ridge, and ends in a little valley or narrow plain. The village is walled in, and is triangular. The plain east of the ridge is that on which tradition says the angels appeared to the shepherds, and it is called the Shepherds' Field (Arabic, *Beit Sahur*—house of Sahur). As the plains were always, anciently, cultivated, it is probable that the shepherds would have been found on the hill, where they now may be found, with their flocks.

A church containing the monuments of the three shepherds is mentioned by an early writer (Arculfus), as standing in the midst of the fields and terraced gardens. Jerome lived here, in a cell which is now pointed out, next to the great church, where he wrote most of his commentaries, and compiled the Latin Vulgate, the best ancient version of the Scriptures, A. D. 385–420. The present town has about 3,000 people, nearly all Christians, who are makers of crucifixes, beads, models of the holy places, and other articles for sale to pilgrims.

— 2. Zebulon, 7 ms. W. of Nazareth (Josh. xix. 15). Birthplace of Ibzan, the judge (Judg. xii. 8).

Beth-Ma'achah. See Abel.

Beth-Mar'caboth (*house of chariots*). **Hazar-suzim, Madmannah** (Josh. xix. 5). Of Simeon in Judah, extreme S. A station on the way to Egypt, where Solomon's chariots were kept (1 Ki. ix. 19; 2 Chr. viii. 6). Post-station.

Beth-Millo (*wall-house*). Near Shechem (Judg. ix. 20, 46–49). Perhaps a part of the fortification of Shechem.

— 2. A fort or tower on Zion. (2 Ki. xii. 20.) **Millo** (2 Sam. v. 9).

Beth-Nimrah (*house of pure water*). E. of Jordan, N. of Beth-aram, in the Jordan valley, opposite Jericho; a fenced city (Num. xxxii. 36; Josh. xiii. 27; Is. xv. 6; Jer. xlviii. 34). Eusebius mentions it as a large place. A group of ruins 2 m. E. of the Jordan are now called Nimrim or Wady Shoaib. Supposed to be the Bethabara of John, i. 28; Matt. iii. 5; Mark, i. 5.

Beth-Palet (*house of flight*). Judah (Josh. xv. 27; Neh. xi. 26). Near Molah and Beersheba. Lost. Paltite (2 Sam. xxiii. 26).

Beth-Paz'zez. Issa. (Josh. xix. 21.) Lost.

Beth-Pe'or. E. of Jordan, opposite Jericho, 6 m. N. of Libias; a place dedicated to Baal (Josh. xiii. 20). It is supposed that Moses was buried in this ravine (Deut. iii. 29, iv. 46, xxxiv. 6). Beth is used for Baal.

Beth-Pha'ge (*house of figs*). On the Mt. of Olives near the Jericho road (Matt. xxi. 1; Mark, xi. 1; Luke, xix. 29). Probably W. of Bethany (Matt. xxi. 19). The locality of the miracle of the withered fig-tree.

Beth-Phelet. (Neh. xi. 26.)

Beth-rapha (*house of the giant*). Judah (1 Chr. iv. 12). Lost.

Beth-rehob (*house of room*). Naph. Near Dan Laish (Judg. xviii. 28). A little kingdom of Aram (2 Sam. x. 6). Now called Hunin, and was one of the strongest forts in the North P., and commanded the plain of Huleh. Its bevelled masonry marks its Phœnician origin (*Rob.*, iii. 371).

Bethsa'ida (*house of fish*). Two places on the Sea of Galilee. 1. B. of Galilee (John, xii. 21). The city of Andrew, Peter, and Philip (John, i. 44). In the land of Gennesaret. 2. B. on the E. of Jordan, raised to importance by Philip the Tetrarch, and named Julias, after the emperor's daughter (Jos. A. xviii. 2, § 1). The 5,000 were fed near this place (Luke, ix. 10; John, vi. 3-10; Mark, vi. 39; Matt. xiv. 19). A blind man was healed here (Mark, viii. 22-26). About two miles N. of the lake, and half a mile E. of the Jordan, is a long hill called Tell Julias, now covered with extensive ruins (*Rob.*, ii. 413).

Bethsa'mos. Beth-azmaveth.

Beth-she'an, Bethshan (*house of rest*). Town of Manasseh in Issachar (1 Chr. vii. 29; Josh. xvii. 11). In the Ghor, 18 m. S. of the lake of Galilee, 4 m. W. of the Jordan. Called Scythopolis, from the Scythians, B. C. 631 (2 Macc. xii. 29; Judith, iii. 10; Col. iii. 11). The corpses of Saul and his sons were fastened on its walls by the Philistines (1 Sam. xxi. 10, 12). Three or four large brooks run near, and Ain Jalud, one of these, was the fountain which was near Jezreel referred to in 1 Sam. xxix. 1. The ruins of Beisan now cover about 3 miles in circuit, among which is a tower of Phœnician origin. The ruins are on several hills, high, steep, between whose black, rocky bases the four brooks run. The highest hill is nearly 200 feet high, and overlooks the Jordan for many miles N. and S. It must have been a city of temples. (*Rob.*, iii. 328; 1 Chr. i. 10.) Josephus names it as the chief city of the Decapolis (Jos. Wars, iii. 9, 7).

Beth-she'mesh (*house of the sun*). Several places of this name. 1. Judah, near Kirjath Jearim (Josh. xv. 10; 1 Sam. v. 13). The ark was sent here by the Philistines from Ekron (1 Sam. vi. 9-12, 18). Now **Ain Shems**. 2. Issachar (Josh. xix. 22). 3. A fenced city of Naphtali (Josh. xix. 38). 4. An idolatrous temple in Egypt (Jer. xliii. 13). **Aven. On**.

Beth-shittah (*house of the acacia*). In the N. of Palestine, to which the Midianites fled before Gideon (Judg. vii. 22). In the valley of the Jordan (*Rob.*, ii. 356).

Beth-tappuah (*house of the citron*). Judah, near Hebron (Josh. xv. 53; 1 Chr. ii. 43). Now called Teffuh, and surrounded by olive groves, vines and fig-trees.

Bethuel (1 Chr. iv. 30). **Bethul**. Simeon (Josh. xix. 4).

Bethulia. S. of the Plain of Esdraelon, near Dothan, in which the chief events of the book of Judith occurred (*Rob.*, ii. 313). The Frank Mountain was called Bethulia in the middle ages. Safed was also called by the name of the lost city.

Beth'zur (*house of Rock*). Judah. (Josh. xv. 58.) Josephus says it was the strongest fortress in Judea. Built by Rehoboam, or fortified by him, and built by the people of Maon (1 Chr. ii. 42, 45). In the days of Jerome this was considered as the place of the baptism of the eunuch by Philip. Robinson finds it in Beit Sur, 4 ms. N. of Hebron, near the Jerusalem road.

Beto'nim (*pistachio nuts*). Gad (Josh. xiii. 26; Gen. xliii. 11).

Beu'lah (*married*). (Is. lxii. 4.) The name which the land of Israel is to bear when it is married.

Be'zek. Two places. 1. Adoni-bezek (*lord of B*). Judah (Judg. i. 5). 2. Where Saul mustered his army (1 Sam. xi. 8). Supposed to have been in the Jordan valley, between Shechem and Bethshean (Jos. Ant. vi. 5, § 3). Lost.

Be'zer. A city of refuge in Reuben. In the wilderness (Deut. iv. 43; Josh. xx. 8). E. of Jericho (xxi. 36; 1 Chr. vi. 78). Bosor in Maccabees. East of the Dead Sea. Site lost. Supposed to have been near Um er Rusas.

Be'zeth. Part of the Mt. of Olives (1 Macc. vii. 19; Jos. Ant. xii. 10, § 2). Bezetha?

Bil'eam. Manasseh, near Megiddo (1 Chr. vi. 70).

Bil'hah. Simeon. **Baalah**. **Balah**. (1 Chr. iv. 29.)

Bith'ron (*the broken-up place*). A district in the Jordan valley, E. of the river (2 Sam. ii. 29). Not determined.

Bithyn'ia. Province in Asia Minor, on the Black Sea (Acts, xvi. 7). Paul was not suffered to visit B., but the gospel was preached there (1 Peter, i. 1). The country is mountainous and well watered.

Bizjoth'jah. Judah, near Beersheba (Josh. xv. 28). Lost.

Bo'chim (*the weepers*). W. of Jordan, N. of Gilgal (Judg. ii. 1, 5).

Bo'han. A stone set up on the border of Benjamin and Judah, between Betharabah and Bethhoglah on the E. and Adummim and Enshemish on the W. (Josh. xv. 6, xviii. 17).

Bo'sor. E. of Jordan, in Gilead (1 Macc. v. 26, 36).

Boso'ra. Gilead. A strong city taken by Judas Maccabæus; probably the same as Bozrah (1 Macc. v. 26, 28).

Bo'zez (*shining*). (*Teeth of the cliff*.) The rock on the N. of the pass by which Jonathan entered the Philistine camp (1 Sam. xiv. 4, 5). In the Wady Suweinit, near Michmash.

Boz'kath. Judah, in the Shefelah (Josh. xv. 39; 2 Ki. xxii. 1). The native place of King Josiah.

Boz'rah (*enclosure; sheepfold*). Chief city in Edom (Gen. xxxvi. 33). The modern name is Buseireh—*little Busreh* (*Rob.*, ii. 167). It is still a strong fort on a hill-top among the mts., about 25 ms. S. E. of the Dead Sea, half way to Petra (Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22; Amos, i. 12; Micah, ii. 12). It is the centre of a pastoral region.

— 2. In the plain country (the land of Mishor) (Jer. xlvi. 24). E. of the

Dead Sea and Lower Jordan are high table-lands, called Belka, where there are three ruins, named Um-el-Jemal (Beth-gamul), Kureiyeh (Kerioth), and Busrah (Bozrah), in the N. E. section, which is a rich district near the Hauran. The walls of Bozrah were 4 ms. in extent, and they did not include the suburbs. Temples, churches, mosques, and a beautiful theatre are all in ruins; only a strong castle is left entire.

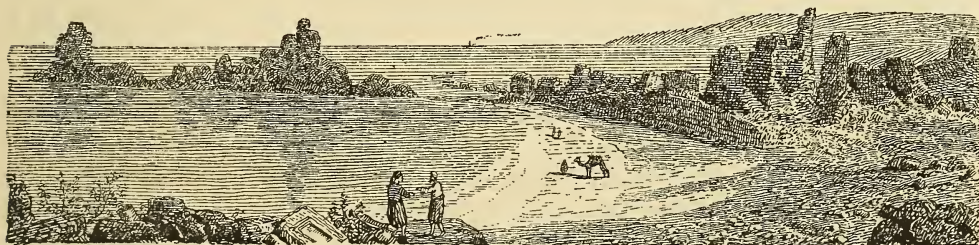
Byb'lus. Gebal. The Greeks changed the name of Gebal to Byblus, and the Septuagint uses that name in 1 Ki. v. 18, &c. In mythology this was the birth-place of Adonis, and contained the principal temple and sanctuary of that god. Byblus had a fleet of war vessels in the time of Alexander. For many centuries it was a place of importance, and in Christian times had a bishop.

C.

Cab'bon. Judah, in the Shefelah (Josh. xv. 40).

Ca'bul (*little*). 1. Asher (Josh. xix. 27; Jos. vi. § 43, 45). Modern site, 8 ms. E. of Acre. — 2. Region in Galilee given by King Solomon to Hiram, king of Tyre, which "pleased him not." (1 Ki. ix. 12, 13; Jos. Ant. viii. 5, § 3.)

Cæsare'a. On the shore of the Great Sea, N. W. of Jerusalem 70 ms., and 35 N. of Joppa, on the ancient road from Tyre to Egypt (Jos. Wars, i. 21, § 5). The political capital of Palestine, and a very important city in the time of the apostles



CÆSAREA.

(Acts, viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16, xxiii. 23, 33, xxv. 1, 4, 6, 13). In Strabo's time there was at this place Strato's Tower, and a landing-place; and Herod the Great, at immense cost, built an artificial breakwater, and founded a city, B. C. 22. The sea-wall was built of very large blocks of stone, 50 feet long, and extended into water of 120 feet depth, enclosing several acres, on which a large fleet could safely ride. (Joseph. Ant. xv. 9.) Named, in honor of Augustus, C. Sebaste (Joseph. Ant. xvi. 5, § 1). Sometimes called C. Palestina and C. Stratonis. Called Sebastos on coins. The residence of Philip, one of the 7 deacons of the early church, and the home of the historian Eusebius; the scene of some of Origen's labors and the birthplace of Procopius. Was noted in the time of the Crusades. Is now utterly desolate.

It was at Cæsarea that Origen (A. D. 185–201), a man of great natural ability, collated the text of the Septuagint, Hebrew, and other Greek versions, making a page of six columns, each version in its proper column, thus forming what was called the *Hexapla* = *Six-ple* version of the Scriptures, which is the most important contribution to biblical literature in ancient times. Of some books he gave eight versions.

Cæsare'a Philippi. Paneas (Pan). At the S. W. foot of Mt. Hermon, on a broad terrace, overlooking the Huleh plain; behind the mountain range rising in rugged bold peaks, wooded and capped with snow. Groves of evergreens, oaks and olives, hawthorns, myrtles, oleanders, and beautifully carpeted with grass. One of the chief sources of the Jordan is in a cave near the castle, and pours out an abundance of water, spreading fertility in its course. Named by Philip in honor of Tiberius Cæsar and himself. Agrippa II. named it Neronias, after Nero. Titus exhibited gladiators there, (Jos. Wars, vii. 2, § 1). On the coins it is C. Paneas. Its most ancient name is now only known at the spot. The castle (Subeibeh) is of Phœnician work, and one of the largest in the land. Supposed to be Baal Gad (Josh. xi. 17). The charge to Peter was given here by Jesus (Matt. xvi. 18), and near it was probably the scene of the Transfiguration (xvii. 1, 2).

Cai'n (the lance). Judah, in the Shefelah (Josh. xv. 57).

Cal'ah. Assyria. Built by Asshur or Nimrod (Gen. x. 11). **Halah** (2 Ki. xvii. 6; 1 Chr. v. 26). Shalmaneser carried Israel captive to this city. The Nimrud ruins which have yielded vast quantities of Assyrian remains is believed to be the ancient Calah, which was probably at one time the capital of the empire.

Ca'leb. South of. Given by Caleb to Othniel with Achsah (1 Sam. xxx. 14; Judg. i. 15).

Calliro'hœ. Hot springs E. of the Dead Sea 8 ms., and S. of the inlet of the Jordan 12 ms. Water 12 ft. wide and 10 inches deep, and very swift, in a chasm whose walls are 125 ft. apart and 150 to 200 ft. high (Gen. xxxvi. 24). Ruins of a castle, imposing and extensive, are found on a high cliff, where John the Baptist was imprisoned and beheaded (Matt. xiv. 3-12).

Cal'neh. Calno. Calnah. Canneh. Assyria. On the E. bank of the Tigris, opposite Seleucia (Gen. x. 10; Isa. x. 9; Amos, vi. 2). Ctesiphon, 200 ms. below Nineveh, 20 below Bagdad; 6 N. of Babel. **Tauk Kesra** is its present name, and the ruins are interesting, especially those of the palace.

Cal'vary (bare skull). **Golgotha.** Place of the crucifixion of Jesus. Site lost. (Matt. xxvii. 33; Mark, xv. 22; Luke, xxiii. 33; John, xix. 17).

Ca'mon. In Gilead (Jos. Ant. v. 7, § 6). Where Jair the Judge was buried (Judg. x. 5). Lost.

Ca'na (the nest). 1. Galilee (John ii. 1). 7 ms. N. of Nazareth. Scene of the first miracle of Christ, turning water into wine; and another, healing the son of a nobleman (iv. 46-54).

Now called Kana el Jelil, and in ruins, occupying a beautiful side hill overlooking the plain of Buttauf.

Ca'naan (lower country). That is, lower than Gilead. The ancient name of the country between the Jordan and the Great Sea, extending from Hamath on the N. to the desert below Beersheba on the S. (Zeph. ii. 5; Is. xix. 18; Judg. iii. 1; Ex. xv. 15). In Matt. xv. 22, the name is applied to Philistia and Phœnicia, the low lands.

Caper'naum (Village of Nahum). On the N. W. shore of the Lake of Galilee. The scene of many of the works of Christ. Not mentioned in the O. T. or the Apocrypha. Site located now at Tell Hum, where there are ruins of a magnificent synagogue, with beautiful specimens of columns, some of which are double, and cornices, and massive walls; and a wide extent of ruins, extending half a mile long by a quarter wide. The home of Jesus after leaving Nazareth on being rejected (Mark ii. 1). Here Matthew was chosen (ix. 10). Simon, Peter, and Andrew belonged here

(i. 29). For the miracles wrought here, see *Life of Christ*. The son of the nobleman was healed here by words spoken at Cana. The woes denounced against this city and others near it have been so literally fulfilled that even their sites cannot be determined (*Stanly*, S. & P., ch. x.; *Rob.*, ii. 403-4, iii. 344-358). Mentioned by Josephus (*Wars*, iii. 10, § 8). *Wilson*, *Lands of the Bible* (ii. 139, 149).

Caph'tor. Crete. Caph'torim. Mentioned three times as the origin of the Philistines (*Deut.* ii. 23; *Jer.* xlvii. 4; *Amos*, ix. 7). By some supposed to be an ancient name of a part of Egypt. **KEBT-HOR** in hieroglyphics. p57

Cappado'cia. Asia Minor (*Acts*, ii. 9; 1 *Peter* i. 1; *Jos. Ant.* xii. 3, § 4). The road from Palestine passed through the famous Cilician Gates, which led through Mt. Taurus. It is an elevated table-land divided by chains of mountains, well watered but scantily wooded. Mazaca, afterward called Cæsarea, was the Roman capital, and at the base of Mt. Argæus, the highest in Asia Minor. The people were mixed, Scythian and Persian.

Carche'mish (*fort of Chemosh*). Assyria (*Isa.* x. 9). By Euphrates (*Jer.* xlv. 2; 2 *Chr.* xxv. 20). Assyrian inscriptions discovered in modern times show it to have been a chief city of the Hittites, from B. C. 1100 to B. C. 850, who were masters of Syria. Taken by Pharaoh Necho, B. C. 608, and 3 yrs. after by Nebuchadnezzar.

Ca'ria. S. W., in Asia Minor.

Carm'el (*park—fruitful field*). A mountain range branching off to the northwest from the mountains of Samaria, 15 miles long, 2 to 4 wide, and 600 to 1800 feet high, ending in a steep cape far out into the Great Sea, dividing the plain of Acre from Sharon (*Josh.* xii. 22, xix. 26; *Jer.* xlv. 18). The plain of Esdrælon lies east, and the river Kishon washes its north side. No part of Palestinè equals it in picturesque beauty and variety of scenery, the luxuriance of its herbage, and the brilliance and variety and abundance of its flowers (*Isa.* xxxv. 2; *Cant.* vii. 5). There are many deep ravines, which abound in partridges, quails, woodcock, hares, jackals, wolves, hyenas, and wild-boars; and it is said, anciently also lions and bears. There are many caves in the vicinity of the convent, which were once occupied by hermits; and one of these is said to be the one referred to in 1 *Ki.* xviii. 4; and also see *Amos*, ix. 3. The chief incident in its history is Elijah's sacrifice, the site of which is now located at **el Mukrakah** (*the burning—the sacrifice*), on a rock terrace, Tell el Kusi (*hill of the priests*), at the east end; from which was seen the whole of the plain of Esdrælon, the river Kishon, Gilboah with Jezreel at its base, Jezebel's temple and Ahab's palace in full view, the sea being hid by the high ridge to the west, up which the servant could climb in a few minutes and see the sea in its entire expanse (1 *Ki.* xviii. 30; 2 *Ki.* iv. 23). Pythagoras visited it; and Vespasian the emperor came to consult the oracle of Carmel. Elijah was sitting on the mountain when the "fifties" were sent by Abaziah to take him prisoner for stopping his messengers to Baal at Ekron, and two bands were consumed by fire from heaven (2 *Ki.* i. 9-15). After the ascent of Eljah, Elsha went to reside on Carmel for a time (2 *Ki.* ii. 25), and was here when the woman from Shunem found him, and told him of her son's death (iv. 25). Called now Jebel Mar Elias. The convent was built A. D. 1830, over ancient ruins, and is famous for having been founded by St. Louis of France, and its name given to the Barefoot Carmelite Friars. — 2. Judah, 6 miles southeast of Hebron. City of Nabal (1 *Sam.* xxv. 2), and of Abigail, David's favorite wife (xxvii. 3), where Saul set up a "place" after his victory over Amalek (xxv. 12), and Uzziah had vineyards (2 *Chr.* xxvi. 10). It is mentioned by Jerome and Eusebius as having a Roman garrison; and

in the history of the Crusades, A. D. 1172. The heaps of ruins now called **Kurmul**, lie around the sloping sides of an oval valley, the head of which is shut in by rocky ridges. The castle (*Kasr el Birkel*) had walls 10 feet thick of bevelled stones, 60 feet long, 40 wide, and 30 high. Near it was a round tower, and there are the remains of several churches, one of which was 150 by 50 feet. There is a fine reservoir of sweet water supplied from springs near (*Van de Velde*).

Cas'phon, Casphor. In the "land of Galaad" (1 Macc. v. 24, 36, 54). Site lost.

Cas'pis. Fortified city near a lake. Lost. (2 Macc. xii. 13.)

Ce'dron. Near Jamnia and Azotus; fortified by Antiochus Sidetes. — 2. Kidron, the torrent east of Jerusalem, which see.

Cen'chreæ. Harbor of Corinth, on the Saronic gulf, east, whence Paul sailed for Ephesus (Acts, xviii. 18). There was a church here, of which **Phœbe** was a member (Rom. xvi. 1), and Lucius its first bishop, appointed by Paul. There was a temple at the end of each mole, and a statue of Neptune on a rock between, as may be seen on an ancient coin of Corinth.

Chal'dæa, Chaldea, Casdim (*Khaldi in Armenian, the moon*). Babylonia—the whole, or sometimes the southern part (Dan. v. 30, ix. 1; Gen. xi. 28). Haran died in Ur of Casdim. Now called Mugheir (Ezek. i. 3), the whole of Mesopotamia occupied by Chaldeans. The native land of Abraham. The Chaldeans were one out of many Cushite tribes peopling Babylonia. Hence came Sabæans to afflict Job (i. 15–17). Recently discovered inscriptions on ancient works show that there were two languages in use: one a Semitic for civil purposes, and another a Cushite for learned and religious purposes (Dan. i. 4, v. 11). The Chaldeans were priests, magicians, or astronomers—the depositaries of learning and science. The plains were formerly irrigated by canals led from the river, spread over the country like a network. Groves of palm-trees, pleasant gardens, fields of grain, and vineyards, proved the richness of the soil, and supported a dense population. It is now a waste of drifting dust and sand, with heaps of bricks and rubbish (Is. xiv. 23; Jer. l. 38). The chief cities were Accad, Babel, Borsippa, Calneh, Cutha, Erech, Sippara, and Teredon. Herodotus mentions a vast number of cities, and the mounds over all the country prove his statements true.

Char'asim (*valley of craftsmen*). (1 Chr. iv. 14.) Judah, near Lydda.

Che'bar (*great river*). Chaldea (Ez. i. 3). Some of the Jews were located here during the captivity (Ez. i. 1, 3, iii. 15; 2 Ki. xxiv. 15). **Habor.** This was the largest artificial canal of Babylonia, and was cut by the Jewish captives.

Che'phar-Haam'monai (*village of Ammonites*). Benjamin (Josh. xviii. 24).

Cheph'irah (*the village*). Benjamin (Josh. ix. 17). East of Yalo, two miles. Kefir (*Rob.*, iii. 146). The Gibeonites of this place (and also Kirjath Jearim and Beeroth) played the trick on Joshua mentioned in Josh. ix. 3, which led him to make a treaty with them.

Che'rith. The brook Cherith, in a valley now called Kelt, running by Jericho to the Jordan (1 Ki. xvii. 3, 5; Jos. Ant. viii. 13, § 2). Some have supposed that it must be looked for on the east of Jordan.

Che'salon (*flank*). Judah (Josh. xv. 10). Now Kesla, 7 miles west of Jerusalem.

Che'sil. Simeon (Josh. xv. 30). Near the desert, S.

Chesul'loth (*loins*). Issa. Between Jezreel and Shunem (Josh. xix. 18). Iksal?

Chi'don (*javelin*). Near Kirjath Jearim (1 Chr. xiii. 9; 2 Sam. vi). An accident happened here to the ark while on its way to Jerusalem.

Chil'mad. On the Euphrates; mentioned by Xenophon (Anab. i. 5, 10). Had traffic with Tyre (Ezek. xxvii. 23).

Chin'nereth. Naph. Fortified city (Josh. xix. 35). Lost. It is a question which was named first, the lake or the city. Gennesar is a proper change of the same name. (See **Gennesareth**.)

Chi'os. Island in the Ægean Sea, five miles from the shore of Asia Minor, 32 miles long, 8 to 18 miles wide (Acts, xx., xxi.)

Chis'loth-Ta'bor (*loins—flanks*). West of Mt. Tabor (Josh. xix. 12). Iksal?

Chit'tim, Kittim (*maritime*). Josephus says it was Cyprus. Mentioned many times (Gen. x. 4; 1 Chr. i. 7; Num. xxiv. 24). Fleets from Tyre sailed there (Is. xxiii. 1, 12; Jer. ii. 10). Cedar or box-wood was got there (Ez. xxvii. 6). Some suppose the name means all the islands settled by the Phœnicians, as Crete, the Cyclades, &c.

Cho'ba. Ephraim (Jud. iv. 4). **Cho'bai** (xv. 4, 5). Hobah?

Chora'shan (*smoking furnace*). Visited or haunted by David (1 Sam. xxx. 30). May be the **Ashan** of Simeon, S. of Hebron (Josh. xv. 42).

Chora'zin. One of the cities in which the mighty works of our Lord were done (Matt. xi. 21; Luke, x. 13), two miles from Capernaum.

Supposed to be Kerazeh, a small Arab village three miles inland from Tell Hum. The woes pronounced upon this city have come to pass. Its site even is doubtful.

Choze'ba. Chezib. Achzib (1 Chr. iv. 22).

Cilic'ia (*Cilix, son of Agenor*. Herodotus, vii. 91). Asia Minor, southeast on the sea. Separated from Pamphylia, W., Lycaonia and Cappadocia, N., and Syria, E., by lofty mountains. Chief rivers are Calycadnus, Cydnus, and Sarus. Fertile and populous. Tarsus was its capital. Josephus supposed it was the Tarshish of Gen. x. 4 (Ant. i. 6, § 1). Native land of Paul the Apostle. The high road between Syria and the West.

Cin'neroeth. Naphtali (1 Ki. xv. 20). Chinneroth.

Cni'dus. Caria, S. W., in Asia Minor (Acts, xxvii. 7). Passed by Paul. Celebrated for the worship of the goddess Venus (Strabo, xiv. 965).

Coel'e-Syria (*hollow Syria*). Greek name for the valley between Lebanon and Hermon. Sometimes applied to Syria as far as the desert, east of Anti-Lebanon (Amos, i. 5). Plain of Aven (*plain of idols*), such as the vicinity of Baalbek was.

Colos'se, Colossæ. On the Lycus, a branch of the Mæander, in Phrygia, near Laodicea (Col. ii. 1, iv. 13). Pliny (Nat. Hist. v. 41) describes it as a celebrated city in Paul's time. Paul founded a church here, on his third tour. The ruins of the ancient city are near the modern village of Chonas.

Corinth'. On the isthmus that joins Peloponnesus (Morea) to Greece. The rock, Acrocorinthos, south of the city, is 2,000 feet above the sea, on the broad top of which there was once a town. The Acropolis of Athens can be seen from it, 45 miles distant (Liv. xlv. 28). It had two harbors: Cenchræa, now *Kenkries*, on the Saronic gulf, 7½ miles distant, east; and on the west Lechæum, on the gulf of Lepanto, 1½ miles (Strabo, viii. 6). Corinth was the natural capital of Greece, and was the com-



COIN OF CYPRUS.

mercial centre. Eminent for painting, sculpture, and works in metal and pottery. Famous for a temple to Venus of great wealth and splendor, the most ancient in Greece. Was the military centre during the Achaian league. Destroyed by the Romans, B. C. 146, and after 100 years of desolation the new city visited by Paul was built by Julius Cæsar, and peopled with freedmen from Rome (Pausanias—Strabo). Paul lived here eighteen months, and became acquainted with Aquila and Priscilla. The Posidonium, the sanctuary of Neptune, was the scene of the Isthmian games, which were celebrated every other year, and gave Paul some of his most striking imagery. It was N. E. of the city, near the harbor of Schœnus, now Kalamaki, on the Saronic gulf (1 Cor. ix. 24, 26). The foot-races were run in the Stadium; the boxing held in the theatre; and the victors' wreaths were made from the pines that grew near.



COIN OF CORINTH.

Cos. Coos. Island at the E. entrance to the Archipelago, and between Miletus and Rhodes, and the peninsulas on which are Halicarnassus and Cnidus (Acts, xxi. 1); 21 m. long, N. E. to S. W., and 6 m. wide. Was an important island in Jewish history from early times (1 Macc. xv. 23; Jos. Ant. xiv. 7, § 2). Stanchio.

Crete. S. of the Archipelago; 160 ms. long from E. to W., and 6 to 35 ms. wide. Homer says it had 100 cities (Iliad, ii. 649; Virgil, *Æ.* iii. 106). Minos, the great legislator, was a native. Very mountainous, but full of fruitful valleys. There was a very early connection with the Jews (1 Sam. xxx. 14; 2 Sam. viii. 18; Ezek. xxv. 16; Zeph. ii. 5; 1 Macc. x. 67, xv. 23; Jos. Ant. xvii. 12, § 1). Cretans were at the feast of Pentecost at Jerusalem (Acts, ii. 11). Visited by Paul (see Life).

Cush. Son of Ham (Gen. x. 6). Country in Africa. Ethiopia (Ezek. xxix. 10; 2 Chr. xii. 3). Tirhakah, king of C. (Is. xxxvii. 9). Modern name, Kesh. Geez. People were black (Jer. xiii. 23).

Cuth'ah. Cuth. In Asia. Shalmeneser transplanted people from here to Samaria during the Jews' captivity (2 Ki. xvii. 24, 30). Mixing with the Jews of the 10 tribes they became the Samaritans, and were called Cuthæans (Jos. Ant. ix. 14, § 3; xi. 8, § 6; xii. 5, § 5). Between the Tigris and the Euphrates.

Cy'amon (*beans*). Tell Kaimon, near Esdrælon, on the E. slope of Carmel (Judith, vii. 3). Camon. Burial-place of Jair, the Gileadite.

Cy'rene. Lybia, Africa. Founded B. C. 632, by Greeks. Built on a table-land 1800 ft. above the sea, in a region of great beauty and fertility, 500 ms. W. of Alexandria. The Pentapolis of Cyrenaica were Cyrene, Apollonia, Ptolemais, Arsinoe, and Berenice (Strabo, xvii.). After Alexander the Great's death Jews were settled there with great privileges. In the time of Christ the Cyreneans had a synagogue in Jerusalem (Acts, vi. 9; Philo.) Simon, who bore the cross, was from C. (Matt. xxvii., &c.). Lucius of C. was with Paul and Barnabas (xiii. 1). Lucius and Mark are named as bishops of the church at C. Arabic name, *Ghrenna*.



COIN OF CYRENE.

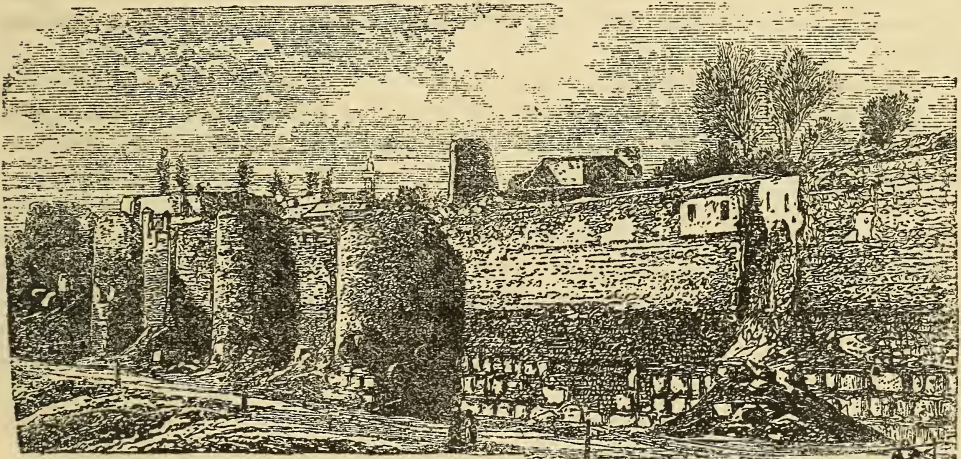
Dab'erath. Iss. Levit. (Josh. xxi. 28.) Now Deburieh, W. of Mt. Tabor. Beautifully situated on a rocky platform, with Tabor behind and the broad plain of Esdraelon in front. Boundary of Zebulon (Josh. xix. 12).

Dalmanu'tha. On the shore of the Sea of Galilee; visited by Jesus (Mark, viii. 10). Near Magdala. Possibly it is the same as Zalmon, near Tiberias, now called Ain el Barideh (*the cold fountain*), where are fine fountains and the ruins of a city (Rob., ii. 396).

Dalma'tia. Illyricum. On the E. shore of the Adriatic Sea, N. W. of Greece. Visited by Paul (Rom. xv. 19), and Titus (2 Tim. iv. 10) during Paul's imprisonment in Rome.

Da'ma. Capital of the Ledja. (See Trachonitis.)

Damas'cus. On the E. of Anti-Lebanon, 2,200 feet above the sea, in a fertile plain near the desert. The oldest city known to history. The city is cut through by



WALLS OF DAMASCUS.

the Barada river, which also divides into many branches on both sides of the city, together with the Helbon on the N. and the Awaj on the S., fertilizing a region 30 ms. in extent, which being favored by the finest

climate, produces almost every valuable product of forest, field, or garden. First mentioned in Gen. xiv. 15 and in Gen. xv. 2, as the city of Abraham's steward. For 800 yrs., from Abraham to David, the Scriptures are silent on Damascus. David put a garrison in D. (1 Ki. xi. 23; 2 Sam. viii. 6; Jos. Ant. vii. 5, § 2). During Asa's reign Benhadad pillaged cities in Naphtali (1 Ki. xv. 19, 20). After this it is mentioned many times. Naaman the leper, who was cured by Elisha the prophet, was of D. (2 Ki. v. 1). The Assyrian king, Tiglath Pileser, took the city and carried captive the people to Kir (2 Ki. xvi. 7-9). Isaiah's prophecy (xvii. 3; Amos, i. 4, 5). Jeremiah described it, B. C. 600: "D. is waxed feeble, and turneth herself to flee, and fear hath seized on her" (xlix. 24). At the time of the Apostle Paul the city was under Roman rule, and Aretas, the Arabian, was king. (2 Cor. xi. 22; Jos. Ant. xvi. 11, § 9). Has now 150,000 people. The fine fabrics of D. were cele-

brated as early as 800 B. C. (Amos, iii. 12). The damask silk and sword-blades are still famous. Certain localities are pointed out as having a historical connection with Paul's time. The "street called straight" is now the street of Bazaars; there is a "house of Judas;" the house of Ananias; the scene of the conversion, which is an open green spot surrounded with trees, now used as a Christian burial-ground; the spot on the wall where Paul was let down by the wall in a basket; and also several spots connected with the history of the prophet Elisha. The old city stands on the S. bank of the principal river, surrounded by a ruinous wall of ancient Roman foundations, and a patchwork of all the succeeding ages. The city is splendid, when viewed at a distance, but the houses are rudely built; the narrow streets, paved with big rough stones, or not at all, partly roofed across with mats, or withered branches; the bazaars are covered ways with a few stalls on both sides, each trade having its own quarter. Although rough and rude on the street, yet the interior of the private houses is neat, paved, with fountain and fruit-trees, with grateful shade, and the rooms opening from the court decorated with carving, gilding, and all that wealth and taste can provide.

Da'mon. Near Shefa Amer. E. of Acre.

Dan (*Judge*). Fifth son of Jacob. First son of Bilhah, Rachel's maid (Gen. xxx. 6). One of the twelve tribes. The last to receive its portion, and the least portion, but among the most fertile in the land.

—2. The city originally called **Laish**. **Leshem** (Josh. xix. 47). They were idolaters from the beginning (Gen. xiv. 14; Deut. xxxiv. 1; Judg. xviii). The worship was continued by Jeroboam (1 Ki. xii. 29, 30; Amos, viii. 14). "From Dan to Beersheba," was the common form of speaking of the extent of Palestine (Judg. xx. 1; 1 Sam. iii. 20, &c.). Tell el Kadi (*judge's mound*) is the modern name, and is a long, steep hill, covered with ruins, from the base of which flows one of the largest fountains in the world (*Rob.*, 396).

Dan-Ja'an (*Dan in the wood*). Same as Dan.

Dan'nah. Judah, in the mts. (Josh. xv. 49). S. W. of Hebron. Lost.

Daph'ne. Grove for the worship of Apollo, 5 ms. from Antioch, in Syria, planted by Seleucus Nicator (Jos. B. J., i. 12, § 5). The site has been identified in our day in Beit el Maa (*house of the water*), on the left bank of the Orontes, S. W. of Antioch, where there are fountains and fine groves; a place of great natural beauty.

Da'rom (*south*). (Deut. xxxiii. 23.) Naphtali was to possess the sea and Darom. Jerome and others so name Philistia, and the plain toward Egypt.

Da'ron (*south*). Fort built by the Crusaders at Deir el Belah (*convent of dates*), near Gaza, on ancient ruins.

Dath'ema. A fortress in Gilead (1 Macc. v. 9), near Mizpeh.

Dead Sea. This name is first met in history, about 200 yrs. after Christ. In the O. T. it is called the Salt Sea, sea of the Plain. (See Salt Sea.)

De'bir. Three of the same name. 1. In Judah (Josh. xv. 49), W. of Hebron. The seat of a king (x. 39, xii. 13), and the residence of Anakim (xi. 21). Anciently Kirjath-sepher (*city of book*), and K. senneh (*city of palms*) (xv. 49). Modern name, Dilbeh, 6 ms. S. W. of Hebron, where there is a fine spring and an aqueduct.

—2. Judah, in the N., near the valley of Achor (Josh. xv. 7).

—3. Boundary of Gad, "the border of Debir," probably not far from Mahanaim. Same as Lodebar.

Decap'olis (*ten cities*). Mentioned three times in the N. T. (Matt. iv. 25; Mark, v. 20, vii. 31), and many times in Josephus and other ancient writers. Soon after the Romans conquered Palestine they rebuilt and colonized ten cities, and gave them especial privileges. The list of the names of these ten cities is given differently by various writers. Pliny names Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana. Ptolemy includes Capitolias; and an inscription in Palmyra makes Abila one. The name was probably given to a large district in Christ's time. Damascus is the only one of the ten cities left, all the others being in ruins.

Des'ert. Four words of the Hebrew text are translated desert, and they are: 1. **Arabah**. The Ghor—the Jordan valley; Jericho at the S., and Bethshean at the N. (Ezek. xlvii. 8; Is. xxxv. 1, 6, xl. 3, xli. 19, &c.; Jer. ii. 6, v. 6, &c.). 2. **Midbar**. Pasture grounds, or the wilderness of the wanderings, where the Israelites had flocks and herds with them during the whole of the passage from Egypt to Canaan (Ex. iii. 1, v. 3, x. 26, xii. 38, xix. 2; Num. xi. 22, xxxii. 21, xxx. 15). 3. **Char'bah**. Waste places, dryness, desolation (Ps. cii. 6; Is. xlviii. 21); W. of Sinai (Ezek. xiii. 4; Job, iii. 14). 4. **Jesh'im'on**. Waste places on each side of the Dead Sea. Usually translated Beth Jesimoth (Num. xxi. 20; 1 Sam. xxiii. 19). Is more expressive of utter desolation than any of the others (Deut. xxxii. 10).

Des'san. Judah (2 Macc. xiv. 16). Nicanor's army encamped here. Supposed to be Adasa.

Dib'lath. By some supposed to be the same as **Riblah**. By others it is located in Moab, where it is applied to a district in which was Almon-Diblathaim (Num. xxxiii. 46), and Beth D. (Jer. xlviii. 22). S. E. of Heshbon.

Di'bon. E. border of Moab, 3 ms. N. of Arnon river (Num. xxxiv. 45). Rebuilt by the Gadites. Dibon-Gad (xxxii. 34). In Reuben (Josh. xiii. 9, 17). The ruins are still called *Diban*, and are extensive. Dimon (Is. xv. 9). — 2. Judah. Dimonah (Neh. xi. 25).

Dik'lah (*palm-tree*). There is a district in Arabia, extending along the Red Sea, from Edom to Medina, called *Dakaloh*, from its fruitful palm-groves. Another district is Yemen, now called *Minawi*, also fruitful in palms, is thought to be the real location; where there is a tribe of Arabs named *Duklai*. (*Burckhardt*.) (Gen. x. 27, 31; 1 Chr. i. 21.)

Dil'ean (*place of cucumbers*). Judah (Josh. xv. 38). Lost. Possibly Tima, near Ekron.

Dil'ly. Hauran, 6 ms. W. of Edraa, on the edge of a large marsh; the aqueduct for conveying water to Gadara begins here.

Dimas. Village on E. slope of Hermon; on Damascus Beirut road.

Dim'nah. Zeb. (Josh. xxi. 35; Levit.) Damon, near Accho.

Di'mon. Waters of. Streams E. of the Dead Sea. Moab (Is. xv. 9). Dibon.

Dimo'nah. Judah. S., near the desert (Josh. xv. 22).

Dim'reh. V. 8 ms. S. of Askulan, on the W. Esneid.

Dinha'bah (*present*). (Gen. xxxvi. 32.) Capital city and birthplace of Bela, son of Beor, king of Edom. Eight ms. from Ar toward the river Arnon. — 2. Seven ms. from Heshbon, on Mt. Peor (Eusebius). **Danaba** was a bishop's see in Palmyrene Syria (Zosimus, iii. 27).

Diocæsarea. Sepphoris.

Dir'weh. Ruin and fountain E. of Beth Zur, 4 ms. N. of Hebron.

Diz'ahab (*place of gold*). On the Red Sea, now Dohab (Deut. i. 1).

Do'cus (*small fort*). Near Jericho (1 Macc. xvi. 15). Built by Ptolemeus, son of Abubus, in which he entertained and murdered his father-in-law Simon Macca-bæus and his two sons (Ant. xiii. 8). Dagon, ruins near Ain Duk, are supposed to mark the site (*Rob.*, ii. 309).

Doph'kah. Station of the Exodus (Num. xxxiii. 12).

Dor. Royal city of the Canaanites (Josh. xvii. 11; 1 Ki. iv. 11). On the Great Sea, 14 ms. S. of Carmel, 7 ms. N. of Cæsarea. Its king was defeated with others near the waters of Merom (Judg. i. 27), in Manasseh, but the ancient people were never expelled. Solomon made them pay tribute. This was the most southern city built by the Phœnicians. The ruins are on a hill, and extend half a mile, the most conspicuous being an old tower, which is a landmark, called Tantura (the *horn*).

Do'than. Dothain (*two wells*). 14 ms. N. of Shechem (Gen. xxxvii. 17). Joseph was sold by his brethren here to the Egyptians (ib. 25). Elisha the prophet lived at D. when Benhadad thought to capture him (2 Ki. vi. 8-23). *Tell Dothan* is now at the S. end of a rich plain, separated by slight hills from Esdraelon, and the ruins are on a very large hill, and a fine spring is at its foot. The massive ancient Jewish or Roman pavement is to be seen in the road that runs near, from Beisan to Egypt.

Du'hy, Jebel. Little Hermon.

Du'kah. Ruin at *W. Sulam*, E. shore of Lake of Galilee.

Du'mah. District peopled by Ishmaelites (Gen. xxv. 14, 16; Is. xxi. 11). Probably near Seir, Edom. The *Doomat el Jendel*, in the N. of Arabia, is said to be the stony Dumah. 240 ms. E. of Petra, a town of 3,000, in a circular valley, having very productive gardens and orchards. There are ruins of an ancient castle built of massive stones. — 2. Judah. 17 ms. from Eleutheropolis, 6 ms. S. W. of Hebron.

Du'ra (*plain*). Where Nebuchadnezzar set up the image (Dan. iii. 1). Lost.



THE KING, CHIEF OFFICERS, AND GODS OF ASSYRIA.

From a sculpture at Nimroud.—(*Layard*.)

At each end is the figure of a winged divinity, wearing a horned cap (symbol of power); in his right hand a fringed cone, and in his left a richly ornamented square bag. Their robes are highly ornamented, and have symbolic borders.

E.

E'bal. Mt. N. of Shechem. Deut. xi. 29. Moses charged the Israelites to put the blessing upon Mt. Gerizim, and the curse on Mt. Ebal: Both mts. are now terraced and cultivated, from bottom to top, by fine gardens. Ebal is 2700 ft. high; Gerizim 2600 above the sea, and about 1000 above Shechem. The valley is about 600 ft. wide.

Eben-ezel (*stone of departure*). 1 Sam. xx. 19.

Eben-e'zer (*stone of help*). Set up by Samuel between Mizpeh and Shen (1 Sam. vii. 12). Site lost.

Ebro'nah. Near Ezion-geber.

Ecbata'na. Achmetha (Ez. vi. 2). Two cities of this name—1. Capital of N. Media. Atropatene of Strabo. The 7-walled town of Herodotus, and said to have been the capital of Cyrus. Where the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple. Ruins the most massive and antique, now called Takht-i-Suleiman, are on a conical hill 150 ft. above the plain, enclosing 2400 by 1200 ft. An artificial lake 300 ft. across is filled with clear sweet water. The walls of the Temple were colored 7 tints, black, white, orange, blue, scarlet, silver, gold, in the order of the days dedicated to the planets. Was an important city as late as the 13th century, called Gaza, Gazaca, Cauzaca, by Greeks and Romans, and Shiz by Orientals. 2. The Southern city, capital of Greater Media, is now called Hamadan, and is one of the great cities of Persia, with 20,000 inhabitants. Was the summer residence of the Persian kings from Darius downward. Was occupied by Alexander. The Jews say it was the residence of Ahazuerus, and show the tombs of Esther and Mordecai near it.

Ec dip'pa. Achzib.

E'dar (*tower of flock*). Where Jacob first pitched his tent after the death of Rachel (Gen. xxxv. 21). Near Bethlehem. Eder? There is a Jewish tradition that the Messiah is to be born there.

E'den (*Garden of God*). The idea of a paradise of purity and happiness is found in all nations and in every religion. The location of the garden is lost.

Dr. Robinson proposed as the site of Eden the ruin called Jusieh el Kadimeh, in the valley of the Orontes, 30 ms. N. of Baalbek, 3 ms. S. E. of Riblah. A fortress in it was 396 ft. sq., having towers at the corners. Houses and streets are traced among the ruins over a space of $2\frac{1}{2}$ ms. Much material has been carried away to build a new town of Jusieh, 1 m. N. W., toward Riblah. Ptolemy, Strabo, and Pliny mention Paradisus in this same district. It is now dreary and barren, and water is found only in cisterns. Beit-Jeun (*the house of Paradise*), S. W. of Damascus, on the E. slope of Hermon, near Mejdal, on a branch of the Pharpar.

— 2. Ezek. xxvii. 23. In Assyria, with Haran, Canneh, and Sheba, trading with Tyre. Supposed to be Aden. — 3. Beth E. A country residence of the kings of Damascus (Amos, i. 5). Near the cedars of Lebanon is a village of Ehden, but it is not identified with any historical event.

E'dom. Idumea (Mark, iii. 8). The name of Esau (Gen. xxv. 29-34). The country settled by Esau's descendants. The ruddy hue of the mts. may have given the name Edom, which is *red* in the original. The ancient name was Mt. Seir. Seir means rugged. On the E. side of W. Arabah, from Elath on the S. to Moab on the N., at the brook Zered (Deut. ii. 13, 14, 18), about 100 ms. long by 20 ms. wide. The

whole country is wild, rugged, and full of deep glens, but is also very fertile on the terraces; while the desert on each side is barren. The people dwelt amid the rocky heights, in caves and houses perched on dizzy crags, like eagles in their nests, living by their swords (Gen. xxvii. 40; Jer. xlix. 16); yet, as Isaac promised, this land possessed "the fatness of the earth, and of the dew of heaven" (Gen. xxvii. 39). The ancient capital was Bozrah. Sela (*Petra*) was the stronghold, and Ezion-geber its seaport, where Solomon built a fleet (2 Sam. viii. 14; 1 Ki. ix. 26). The crusaders built a fortress 12 ms. N. of Petra, on Mons Regalis, now a ruin, called Shobek. The people were always idolaters (2 Chr. xxv. 14; Jos. Ant. xv. 17, §9). The rock temples and dwellings of Edom were cut in a soft rock; were large, airy, well lighted, and dry, and a safe protection against robbers.

Ed' rei. Bashan, one of its two capitals, the residence of Og (Deut. i. 4). In Manasseh (Josh. xiii. 12, 31). Two modern places claim this ancient name—(1) Edhra, at the S. W. angle of the Lejah, and (2) Dera, in the open plain of the Hauran, 14 ms. S. of the former. The ruins of Edhra are extensive and important above any other of the region; on a rocky projection from the Lejah, 3 ms. in circuit, raised 30 feet above the plain, which is wide and of unequalled fertility. The walls, roofs, and doors are all of a dark stone. There were many public buildings.

— 2. Naphtali, 3 ms. S. of Kedesh. Josh. xix. 37.

Egla'im (*two ponds*). Is. xv. 8. Moab. Lost.

Eglon. Judah, in the Shefelah (Josh. xv. 39; x. 3-5). Now Ajlan, a shapeless mass of ruins, 10 ms. S. W. of Beit Jibrin, on the road to Gaza, from which it is 13 ms. Name of a very fat king of Philistia (Judg. iii. 14).

Egypt. It would be interesting and valuable if we could give here a full account of all the monuments which confirm Scripture, found in Egypt; but as that would fill a large volume, we must admit only a few illustrations, referring the student to the larger works.

Concerning Abraham, we find that the account of his visit to Egypt is confirmed by many facts which may be compared with the history and laws and customs of the country as found in Wilkinson, Lane, and other writers. The principal points illustrated by evidence derived from Egypt are: 1. That Egypt was then a rich, powerful, and civilized nation. 2. The lower part, or

Delta, was dry. 3. Its kings were called Pharaoh. 4. Slavery was an institution. 5. There was a famine in Canaan and abundance in Egypt. 6. Abraham's wife, Sarah, was fair and did not wear a veil. 7. Pharaoh wished to place Sarah in his harem. 8. Abraham was well received as a shepherd. 9. He had sheep, oxen, asses, men and maid servants, and camels. 10. Abraham accepted Pharaoh's gifts because he dared not refuse them, for the custom of the time then, as well as now, makes a refusal of a present an insult.

Joseph was sold to the Ishmaelites for a household servant; was bought by Potiphar, an officer of Pharaoh; made an overseer in the king's house; was tempted by the queen; thrown in prison; interpreted the king's dream; was elevated to office; was invested with a ring and robes of office,



SIGNET RING OF SUPHIS,
BUILDER OF THE
PYRAMIDS.



EGYPTIAN KING
RHAMES IV.

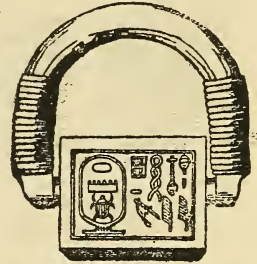
a gold chain; had his name changed to an Egyptian one; was married to Asenath, daughter to a priest of On.

The ring here engraved was found on a mummy in the necropolis of Sakkara, near Memphis, and is now in the Abbott Egyptian Museum of the Historical Society, New York. The mummy was entirely cased in pure gold, every limb, even to the fingers' ends, being wrapped separately, and the whole was inscribed with hieroglyphics. Joseph was embalmed and put in a coffin (Gen. l. 26). The mummy cased in gold is of the age of Thothmes III., the Pharaoh who reigned in the time of Joseph, and his signet was found attached to a chain of gold, around his neck. The seal turns on a swivel, and so has two tablets, which are engraved here. The whole is of very pure gold. Pharaoh made Joseph a ruler over all the land of Egypt, and called him **Zaphnath-paaneah** (*preserver of the world*). (Gen. xli. 37-45.)

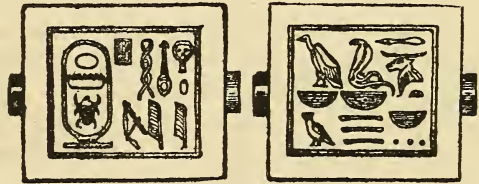
The seal bears the name of Pharaoh, and also the title Paaneah. (These, with the chain, are now in the Leyden Museum.) "He made him to ride in the second chariot" (v. 43).

"Now there arose up a new king over Egypt, which knew not Joseph," and there was a period of bondage in which the Jews were held until the time of Moses and the Exodus.

The monuments show us the taskmaster and his men, the several kinds of work, punishment by the bastinado, &c.



SIGNET OF THOTHMES III.



IMPRESSION OF EACH SIDE.



EGYPTIAN PRINCES IN A CHARIOT.

This picture is in the tomb of Roschere, at Thebes. Rosellini (see his great work on Egypt, in the Astor Library) says: "Of the laborers, some are bringing clay in vessels; some mingling the straw with it; others taking the bricks out of the moulds and arranging them in order for the burning; others carrying away the burnt

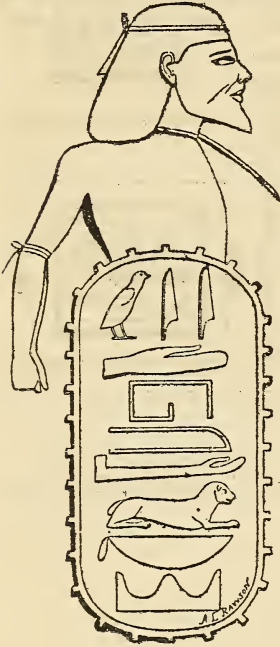
bricks: all are different from the three overseers at the right-hand end of the picture, (a fourth is sitting), in complexion, physiognomy, and beard. The original is in colors and the figures are very large.



BRICK-MAKING IN EGYPT.

The inscription at the top is translated, "Captives brought by his majesty to build the temple of the great God."

The question has been asked, "Had the Jews the skill



KING OF JUDAH.



WORKING IN METALS.

requisite to make a golden image of a calf?" such as they made in Sinai. As proof that they had, we offer the pictures on the monuments, showing men actually at work at the furnaces, "the refiner's fire," weighing, &c. The "calf"



WORKING IN METALS.

MERCHANT OF CAIRO
CARRYING HIS KEYS.

they made was an image of the Egyptian god Apis, which was a live bull, kept at Memphis; and they had probably, while slaves, made many images of him for use in all parts of the country.

Selections might be made showing workers in nearly every industry known in the east, but the student will be better satisfied with the larger works; and we have enough here to point the argument, that the Scriptures are true.

Long after the Exodus, "Shishak, king of Egypt, came up against Jerusalem" (2 Chron. xii. 2), and on one of the walls in a temple at Karnac there is a picture of 63 prisoners, each one representing a city, tribe, or nation, and among them is a "king of the country of Judah." The names of Beth-horon, Megiddo, Mahanaim, and other cities in Palestine, are there, on shields. There are 84 names of persons or places of Canaan on the monu-

ments at Abu Simbel, Thebes, and other ruins in Egypt, written in hieroglyphics. The word *mizraim* (*the two Egypts*) in the Hebrew Scriptures is translated Egypt in many passages (Ezek. xxix. 10, &c.). *Misr* is *red mud* in Arabic. The name on the monuments is *keru* (*black*). Upper E. extended from the cataracts to Memphis, and was called **Thebais**; and Lower E. from Memphis to the sea called the **Delta**. Upper E. was also called *Pathros* (Is. xi. 11). Land of Ham (Ps. cv. 23). The sign for Upper E. was a bent reed, and for Lower E. a bee (Is. vii. 18).

E'lah (Valley of *Terebinth*). Where David slew Goliath (1 Sam. xvii. 2, 19; xxi. 9).

E'lam. Oldest son of Shem (Gen. x. 22). The country peopled by his descendants was along the Ulai, and its capital was Shushan, one of the most powerful and magnificent cities of antiquity. The name is found in the ancient inscriptions. Called also *Nuvaki*. Extended from the Persian Gulf to Assyria on the N., to the Zagron mts. on the E., and the Tigris on the W. In the time of Abram the king of Elam was one of the most powerful in Asia (Jer. xlix. 34-39). The people were idolaters, and their images are found in the ruins. Elamites were at the Pentecostal feast (Acts, ii. 9).

E'lath. Idumæa, on the E. gulf of the Red Sea. First named in Deut. ii. 8; and the reference in 1 Ki. ix. 26, shows that E. was more ancient than Ezion-gaber. King Solomon built a navy here. A fort is kept garrisoned here now, called Akaba, for the benefit of the pilgrims to Mecca.

Ele'aleh (*God's height*). E. of Jordan, on the plateau of Moab, 1 m. N. E. of Heshbon, on the summit of a conical hill. Was once strongly fortified; and there are ruins of walls, cisterns. Rebuilt by Reuben (Num. xxxii. 37).

Elea'sa. Near Azotus (1 Macc. ix. 15).

El-elohé-Israel (*Almighty, God of Israel*). Name of the altar that Jacob built facing Shechem (Gen. xxxiii. 19-20).

E'leph (*ox*). Benj. (Josh. xviii. 18).

Eleutherop'olis. On the E. border of the plain of Philistia, at the foot of the hills of Judea, in S. Palestine, 25 ms. S. W. from Jerusalem. Not mentioned in Scripture, but was an important city in the early Christian ages, when its name was *Betogabra, House of Bread*. Eusebius mentions it as the seat of a bishop; and reckons distances to other cities from it as a centre. The ruins are still shown of a fine chapel, and of a fort built by the Crusaders, 200 ft. square, in the 12th cent. Now Beit Jibrin, having 50 or more houses. The great attractions here are the caverns, or houses cut in the solid rocks. Rooms 100 feet or more in length, with smooth and ornamented walls, and lofty arched roofs; some 40 to 70 ft. by 60 ft. high; most of them lighted by openings in the roof, and connected by doorways. Jerome says they were built by Idumæans.

Eleu'therus. River in Syria (1 Macc. xi. 7; xii. 30). Strabo says it divided Syria from Phœnicia. Now the *Nahr el Kebir, Great River*; rising in Lebanon, passing through the entrance to Hamath (Num. xxxiv. 8), emptying into the Great Sea 18 ms. N. of Tripolis.

Elkosh. Near the Sea of Galilee, not far from Tiberias. Lost. The birthplace of the prophet Nahum (i. 1).

El'lasar. Of Arioch, Assyria (Gen. xiv. 1). Larissa, now Larsa. Near Elam and Shinar.

E'lon (*oak*). Dan (Josh. xix. 43). Same place as

E'lon-beth-hanan (*oak of the house of grace*). Dan (1 Ki. iv. 9).

El'tekah. Dan (Josh. xix. 44; Levit. xxi. 23). Lost.

El'tekon. Judah, near Hebron (Josh. xv. 59). Lost.

El'tolad. Judah. S. near Beersheba. Lost.

Emma'us. $7\frac{1}{2}$ ms. from Jerusalem (Jos. Ant. vii. 6, § 6). Now located at Kuriet el Anab (Luke xxiv. 28, 29, 33).

— 2. In the plain of Philistia, at the foot of the hills of Judea, about half-way from Jerusalem to Joppa. Was fortified by Bacchides (Jos. Ant. xiii. 1, § 3; 1 Macc. ix. 50). Destroyed A. D. 4 by the Romans. Rebuilt A. D. 220, and called Nicopolis.

— 3. A village on the shore of the Sea of Galilee, S. of Tiberias, the same as Hammath (*hot baths*).

E'nam (*double spring*). Judah, in the Shefelah (Josh. xv. 34). The residence of Tamar. Gen. xxxviii. 14.

En'dor (*spring of Dor*). In Issachar, but belonging to Manasseh (Josh. xvii. 11). The great victory over Sisera and Jabin (Ps. lxxxiii. 9, 10). Saul visited the witch (1 Sam. xxviii. 7). Now a little village at the N. of Jebel Duhy, Little Hermon. The rocks around are full of caves.

En-eglaim (*spring of two heifers*). On the shore of the Dead Sea. Lost. (Ez. xlvi. 10.)

En-gannim (*spring of gardens*). Judah, in the Shefelah, near Zanoah (Josh. xv. 34).

— 2. Issachar (Josh. xix. 21; Levit. xxi. 29). Now Jenin, at the head of the plain of Esdraelon (Jos. Ant. xx. 6, § 1). The spring and orchards are still famous.

En-gedi (*spring of the kid*). In the wilderness of Judah, on the W. shore of the Dead Sea (Josh. xv. 62). Hazezon Tamar (*the pruning of the palms*) was its original name, from its palm-groves (2 Chr. xx. 2; Ecclus. xxiv. 14; Jos. Ant. ix. 1, § 2). A rich plain half a mile square, gently sloping up from the water to the base of the mts., watered by a fountain a mile from the sea, up a ravine 400 ft. above the level plain; the water is sweet and warm (81° Fah.) Ruins of the ancient city are scattered over the hills and plain. The soil is rich and fertile, and the variety of trees even now produced give evidence of its ancient fruitfulness. The vineyards mentioned in Cant. i. 14, are still represented by fine vines. Its history is 4000 yrs., but may be told in a few words. The Amorites dwelt here (Gen. xiv. 7; 2 Chr. xx. 2). David cut off the skirt of Saul's robe in a cave at E. (1 Sam. xxiv. 1-4).

En-had'dah (*swift spring*). Issa., near Engannim (Josh. xix. 21).

En-hakko're (*sp. of the crier*). The spring which came forth in answer to the call of Samson (Judg. xv. 19).

En-ha'zor. Naph; a fenced city, near Kedesh (Josh. xix. 37). Lost.

En-rim'mon. — Reinhabited after the return from the Bab. Cap. (Neh. xi. 29). Probably Ain and Rimmon (Josh. xv. 32).

E'noch. City in Assyria built by Enoch, eldest son of Cain (Gen. iv. 17).

En-rogel (*fuller's fountain*). Spring near Jerusalem, at the junction of the valleys of Jehoshaphat and Hinnom (Josh. xv. 7; xviii. 16). Jonathan and Ahimaaz hid here (2 Sam. xvii. 17). Adonijah held a feast here, by the stone Zoheleth; his first and last attempt on the crown (1 Ki. i. 9). Josephus (Ant. vii. 14, § 4; ix. 10, § 4) mentions the royal gardens.

En-she'mesh (*sp. of the sun*). Boundary mark between Judah and Benj. (Josh. xv. 7; xviii. 17). E. of the Mt. of Olives, on the road to Jericho, 1 m. E. of Bethany; now called Ain Hand.

En-tap'puah (*citron spring*). Boundary of Manasseh near Shechem (Josh. xvii. 7).

E'phes-dam'mim (*end of blood*). Between Socoh and Azekah, where the Philistines encamped the evening before David slew Goliath (1 Sam. xvii. 1). **Pas-dam-mim** (1 Chr. xi. 13).

Eph'esus. About the middle of the W. of Asia Minor, opposite the island of Samos. The capital of Asia, which province under the Romans included only the W. part of the peninsula. Built partly on hills and partly on the plain. The climate was excellent. The country around the city was very fertile, and its position most convenient for traffic with other regions of the Levant. In the time of Augustus it was the great metropolis of this section of Asia Minor. Paul's journeys indicate the facilities for travel by sea and land.

The harbor was elaborately constructed, and at its head stood the famous temple of Diana. The first temple was burnt on the night Alexander the Great was born; the second, which stood in Paul's time, was built by the contributions of all Asia: 425 feet long by 220 wide, and had 127 marble columns, each 60 feet high. Built in the Ionic order, perfected here first. The magnificence of this great temple was a proverb throughout the world. Here the people held an uproar against Paul for two hours (Acts, xix. 23. See life of Paul). Public games were held here. The month of May was sacred to Diana, and Paul was probably there at that time (1 Cor. xvi. 8). Plutarch mentions the charms and amulets which were made and sold here, and accounts of faith in their value reach as far down as the 6th century. The coins of E. have many allusions to the Diana worship. Josephus says the Jews were numerous there. Disciples of John the Baptist were found here after the ascension of Christ (Acts, xviii. 25; xix. 3). Paul established a church here, of which Timothy was at one time the head. It is supposed that St. John the Divine wrote his Gospel and Epistles here; the Apocalypse being written on Patmos. E. was one of the *seven churches*, and is named first; and its "candlestick" has been removed surely, for all is desolation now where the city once stood. The fine columns have been carried to other cities, Constantinople, and Italy. Ruins cover the hills and a swamp the plain. There is a tradition that the mother of Jesus was buried here, and also Timothy and St. John.

E'phraim (*double fruitfulness*). Second son of Joseph by his wife Asenath. Blessed by Jacob above his elder brother, Manasseh (Gen. xlviii.). Joshua, the son of Nun, was of E. The portion of E. in Canaan was 55 ms. from E. to W. and 70 ms. from N. to S. in extent; elevated, hilly, and having the plain of Sharon, a narrow strip, on the W., Esdraelon on the N., and the Jordan valley on the E., in the centre of the country, the whole called Mt. E. (1 Sam. i. 1; vii. 17; 2 Chr. xiii. 4, 19; xv. 8). It had the "precious things of the earth, and the fulness thereof," as blessed by Moses. The finest and most fruitful of all the land. Afterward called Samaria. Its wealth and importance were increased by the presence of the Ark of the Covenant and the Tabernacle at Shiloh within its borders. The people were jealous, and at enmity with the tribe of Judah from the time of David. Very few attempts to conquer E. were ever made, and Shalmaneser only succeeded through the internal divisions of the kingdom of Samaria (721 B. C. See Shechem: Samaria). — 2. A city on a hill N. E. of Jerusalem, 10 ms. (See Ophrah). — 3. A forest E. of Jordan, near Mahanaim, where Absalom was caught by his hair in a tree and killed, when fighting against his father David, the king (2 Sam. xviii. 6).

E'phrain. Ephron (2 Chr. xiii. 19). Supposed to be Ophrah.

Eph'ratah. Ephrath. Ancient name of Bethlehem.

E'phron. E. of Jordan, a strong city, between Carnaim and Bethshean (1 Macc. v. 46-52; 2 Macc. xvi. 27). Lost.

E'phron, Mount. Cities of landmarks (Josh. xv. 9). Said to be Ain Lifta (Nephtoah), and Kuriet el Anab (Kirjath-jearim).

E'rech. Land of Shinar: built by Nimrod (Gen. x. 10). Now Irak, 43 ms. E. of Babylon. The place seems to have been the metropolis of the Assyrian kings, mounds and the remains of bricks and coffins being found through a wide district. People from this city were transplanted to Samaria by Asnapper (Ezra, iv. 9).

Esdrae'lon. Greek form of the Hebrew word Jezreel (see J.).

E'zek (*strife*). Well with a spring in it, in Gerar, dug by the herdsmen of Isaac (Gen. xxvi. 20).

Esh'col (*cluster*). Valley N. W. of Hebron, visited by the spies who were sent by Moses from Kadesh Barnea, from which place they brought away a huge cluster of grapes, so remarkable as to name it the valley of the cluster (Num. xiii. 24). The valley was named from Eshcol, the brother of Mamre the Amorite, in Abraham's time (Gen. xiv. 13, 24).

Esh'ean. Judah, near Hebron (Josh. xv. 52). Lost.

Esh'taol. Judah, in the Shefelah, allotted to Dan. The residence, during his youth, of Samson; and here he was buried (Judg. xiii. 25; xvi. 31). Some of the Danites who were sent to look for a new home in the N. were from E. (xviii. 2, 8, 11). Lost.

Esh'temo'a. Judah, in the mts. (Josh. xv. 50; 1 Chr. vi. 57). Frequented by David (1 Sam. xxx. 28). Now Semna, 7 ms. S. of Hebron. Founded by the descendants of the Egyptian wife of Mered (1 Chr. iv. 17).

Eso'ra. Perhaps Hazor or Zorah. Fortified by the Jews on the approach of Holofernes (Jud. iv. 4).

E'tam. Simeon (1 Chr. iv. 32). — 2. Judah; fortified and garrisoned by Rehoboam (2 Chr. xi. 6). Near Bethlehem and Tekoah.

E'tam (*the rock*). To which Samson retired after his slaughter of the Philistines (Judg. xv. 8, 11). Probably in the valley of Urtas.

E'ther. Judah, in the Shefelah (Josh. xv. 42). Lost.

Ethio'pia. **Cush** (*black*). S. of Egypt, from Syene (Ez. xxix. 10). Libyan desert W., Abyssinian highland E. and S. The Hebrews traded with E. (Is. xlv. 14) in ebony, ivory, frankincense, gold, and precious stones (Job, xxviii. 19; Jos. Ant. viii. 6, § 5). Settled by a Hamitic race (Gen. x. 6), dark (Jer. xiii. 23) men of stature (Is. xviii. 2), and fine-looking (xxxviii. 7). The Sabæans were the most noted tribe. There are ruins of many temples in E., built during the reigns of the Hyksos kings of Egypt. Queen Candace is mentioned in Acts, viii. 27.

Euphra'tes (*the good river*). Now called FRAT. Called in Scripture *the river*. The largest, longest, and most important river in W. Asia. Rises in the mts. of Armenia, near Erzeroum and Mt. Ararat. Of two branches: one is called Frat, and Black River (*Kara su*), and is 400 ms. long; the other, Murad Chai (*chief*), 270 ms. long; and both unite at Kebban Meden, in a stream 360 ft. wide, and from this point to the Persian Gulf it is 1,000 ms., making in all nearly 1,800 ms., 1,200 of which is navigable for steamers. Nebuchadnezzar dug canals to carry the water of the annual inundation across the wide plains of Chaldea. Herodotus describes the river and its traffic (i. 185). First mentioned in Gen. xv. 18, in the description of the promised

land (Deut. i. 7, xi. 24; Josh. i. 4). Fulfilled partially by Reuben (1 Chr. v. 9), and completely by David (Ps. cxxxvii. 1).

E'zel. (1 Sam. xx. 19.) Where David parted from Jonathan.

E'zem. Simeon (1 Chr. iv. 29; Josh. xix. 3).

E'zion ge'ber (*giant's backbone*). As the head of the eastern arm of the Red Sea. Now Akabah (Num. xxxiii. 35; Deut. ii. 8; 1 Ki. ix. 26, xxii. 48; 2 Chr. viii. 17). Station of the Exodus. Port for Solomon's fleet. Jehoshaphat's fleet was broken here (2 Chr. xx. 37).

F.

Fair Ha'vens. Harbor on the south side of Crete, east of Cape Matala, and near Lasea (Acts, xxvii. 8). Visited by Paul on his voyage to Rome, A. D. 60. Kaloi Limenes (*Gr.*).

Fuller's Field. Near Jerusalem (2 Ki. xviii. 17; Is. xxxvi. 2). So close that one speaking in the field could be heard by one standing on the city wall (Is. vii. 3, xxxvi. 2). Supposed by some to have been near the upper pool of Gihon. Others have looked for the site on the north side of the city, on which side Rabshakeh (*the chief cup-bearer* and a general of Sennacherib) and his "great host" most probably came (Is. x. 28).

G.

Ga'ash (*earthquake*). Mount Gaash, on the north side of which was Timnath-cheres, the city given to Joshua at his request (Josh. xix. 49, 50), and where he resided and was buried (Josh. xxiv. 30; Judg. ii. 9). Lost.

Ga'ba. Geba.

Gab'batha. Pavement (John, xix. 13). Outside the Prætorium (judgment hall), where Pilate delivered Jesus to death. The **bema** was an elevated pavement, the usual place of justice.

Gad (*troop*). Jacob's seventh son, first-born of Zilpah, Leah's maid; brother to Asher (Gen. xxx. 11-13, xlv. 16, 18). The country given to the tribe was the centre of the east of Jordan (Deut. iii. 12), from Heshbon to Mahanaim. On the east was Aroer, that faces Rabbah (Josh. xiii. 25); west was Jordan (v. 27), and including the Arabah, from the Jabbok to the Sea of Chinnereth. The most beautiful district in Syria. It is a high range of purple-tinted mountains, cut down by deep ravines, partially clothed with forests of oak, terebinths, sycamores, ilex, beech, fig, and evergreen shrubs. The climate is fine and soil fertile, affording the best pasturage. At one time the tribe possessed the land as far east as Salcah (1 Chr. v. 11, 16). Jephthah was a Gadite of Mizpeh (Judg. xi. 34). Carried into captivity, and its cities inhabited by Ammonites (1 Chr. v. 26; Jer. xlix. 1).

Gad'ara. Five miles southeast of the Sea of Galilee, three miles from the river Hieromax. There were warm springs near the river, called Amatha. Josephus says it was a Greek city, and the capital of Peræa (Jos. B. J. iv. 7, § 3; Mark, v. 1; Luke, viii. 26-37). Here the Lord healed the demoniacs (Matt. viii. 28-34; Mark, v. 1-21; Luke, viii. 26-40). The most interesting ruins at Gadara are the tombs, which are very numerous in the cliffs around the city, cut in the solid rock, being rooms ten to twenty feet square, and some larger, with small recesses out of them for bodies, the doors being stone, turning on stone hinges. The space over which the ruins are scattered is about two miles, on a narrow high ridge, sloping east, anciently walled all

around. There was a straight street from end to end, with a colonnade on each side, and two very large theatres. Not a house or a column is standing.

Gala'tia (*country of the Galli, Asia*). Used in two senses—1. Some suppose France (Gaul) is meant in 2 Tim. iv. 10, and 1 Macc. viii. 2. France (Gaul) may have been the origin of the people who invaded Greece and Asia Minor in the fourth century B. C., and were first checked by Antiochus, who was called Soter (*savior*) for the success; and were finally subdued by the Roman Manlius, B. C. 189, when they gathered into a district in the central region of Asia Minor. Visited twice by Paul (Acts, xviii. 23). The Epistle to the Galatians was written after the second visit.

Gal'ilee (*Galil = a circle*). At first applied to a small district about Kedesh, on the northwest shore of the Sea of Galilee (Is. ix. 1). Afterward, during the Roman rule, the name of the whole country north of the Kishon river and Mount Gilboa, to the Leontes and Hermon, from the Jordan to the Sea (Josephus, Life, 12; Wars, iii.). Divided into Upper, as far as the northwest angle of the Sea of Galilee; and Lower, as far south as Ginea (Jenin), including the great plain of Esdraelon. The hills are now wooded, with gentle slopes, and are fruitful of all that man uses, and luxuriant in flowers of every variety (Deut. xxxiii. 18; Gen. xlix. 20). The chief towns were Capernaum, Kedesh, Bethsaida, Tiberias, Nazareth, Cana, besides many other smaller, the ruins of which are scattered over nearly every hill-top or hill-side. Here was the scene of the greater part of the works and life of Jesus, which are the subject of the first three Gospels almost wholly. The Sea of Galilee—Gennesaret.

Gal'lim (*heaps*). Twice mentioned (1 Sam. xxv. 44; Is. x. 30). It was probably near Dan, Laish, but is lost.

Ga'reb, the hill. Near Jerusalem (Jer. xxxi. 39). Now occupied by the new and fine buildings of the Russian mission.

Gath'he'pher (*wine-press of the well*). Zebulon, near Japhia (Josh. xix. 13). Gittah-hepher. Benjamin of Tudela says that in his time (A. D. 1140) the tomb of Jonah was shown on a hill near Sephoris.

Gath (*wine-press*). One of the five royal cities of Philistia. The residence of the Anakim giants (Josh. xi. 22). The ark was carried there by the Philistines (1 Sam. v.). David was in danger of his life at Gath, and saved it by a ruse of madness (ib. xxi. 10–15). Many of the people were attached to David all his life (2 Sam. vi. 10, xv. 18). The site has been lost for ages, and is now located by Robinson at Deir Dubban; by Thomson at Beit Jibrin; and by Porter at Tell es Safieh.

Gath-Rim'mon. Dan, in the plain (Josh. xxi. 24). Lost. — 2. Manasseh, west of Jordan (ib. 25). Probably Bethshan.

Ga'za (*strong*). **Az'zah** (*desert*). The last town in the southwest of Palestine, on the coast toward Egypt. On the high road between Egypt and Syria. Mentioned in Genesis (x. 19), one of the oldest cities in the world (Gen. x. 17), and is a town now. Joshua could not subdue it (x. 41). Held by Judah a short time (Judg. i. 18, iii., xiii. 1). Samson carried off its gates (xvi. 1–31). Gaza is mentioned in the inscriptions at Nineveh (*Layard*, p. 144). The Ethiopian was baptized by Philip on the way to Gaza. There are deep wells of good water, orchards of varieties of fruit, and palm-trees, and olive-groves. Settled by Avim or Hivites, who were driven out by the Caphtorim from Egypt. Became one of the five royal Philistine cities, the last home of the giant Anakim (Josh. xi. 22). Taken by Alexander the Great, who was wounded there (Arrian, ii. 26). A church was established there early, but idolatry was only abandoned publicly when the last eight temples were destroyed, A. D. 406. Taken by

the Saracens, A. D. 634. The Crusaders built a fort in 1152. The ancient harbor is covered by the sands. Now called Guzzeh.

Gaz'ara. Near Azotus, Philistia (1 Macc. xiv. 34; Strabo, xvi. 2). A very strong hold (2 Macc. x. 32). Supposed the same as Gazer—Gezer of 2 Sam. v. 25. Taken by Pharaoh, father-in-law to Solomon (1 Ki. ix. 16). Josh. x. 33, xxi. 12, xvi. 3, point to a site between Bethhoron the nether and the sea, probably at the foot of the hills in the border of the Shefelah. There may have been two cities of the same name. Neither is located.

Ge'ba (*the hill*). Benjamin (Josh. xxi. 17; 1 Chr. vi. 60). Was held by the Philistines (1 Sam. xiii. 3), who were expelled by Jonathan (1 Sam. xiv. 5). Isaiah (x. 28) describes the march of the Assyrians, and their halt at Geba. — 2. Judith, iii. 10, where Holofernes is said to have encamped.

Ge'bal (*a line, or mountain ridge*). (Ps. lxxxiii. 7). A district S. of Moab, from W. el Ahsy S. to Shobek, near W. Shuweir. The cities were Arindela, Bozrah, Shobek, Tophel, and other smaller. — 2. A very ancient city on a spur of Lebanon close to the shore, anciently having a fine harbor, which is now choked up with sand and ruins of buildings, quays, &c. The castle is one of the best specimens of ancient masonry, having stones 20 feet long and bevelled. The columns and walls, and their great extent especially, prove the splendor and importance of the city (Ezek. xxvii. 9; Joshua xiii. 5). Workers in stone from G. were employed on Solomon's temple (1 Ki. v. 18—*stone-squarers* being a translation of *Giblites*=people of Gebal). *Jebail*.

Ge'bim (*the ditches*). Village N. of Jerusalem, near Anathoth (2 Ki. iii. 16; Is. x. 31).

Ge'der. Judah, extreme S. (Josh. xii. 13). Lost.

Ged'erah (*sheep-cote*). Judah, in the Shefelah (Josh. xv. 36). Lost.

Ged'eroth (*sheep-cotes*). **Gederothaim** (*two sheep-cotes*). Lost.

Ge'dor. Judah, in the Mts. (Josh. xv. 58), near Hebron, or half way to Bethlehem. The modern name is Jedur. — 2. Benj. (1 Chr. xii. 7). — 3. (1 Chr. iv. 39). A place from whence Simeon expelled the Hamites, dwellers in tents, and the Maonites. Probably on the way to Petra. Lost.

Gehen'na. The Greek name of Hinnom.

Gelil'oth (*to roll or wind as a river*). Benj., near Adummim; the same as Gilgal (Josh. xviii. 17).

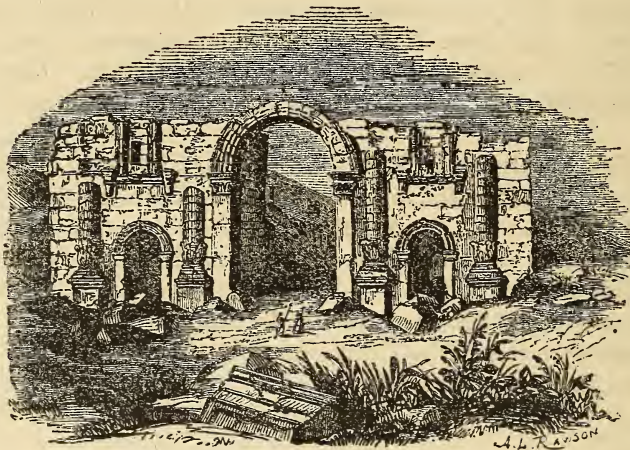
Gennes'aret, Sea of (*the garden*). The Sea of Tiberias; the Sea of Chinnereth; the Sea of Galilee (Num. xxxiv. 11; Josh. xii. 3). Named from a town of the same name (Josh. xix. 35), which is lost, if it is not the site between Tiberias and the hot baths (Josh. xi. 2; Deut. iii. 17). Most of the life of Jesus was passed near this lake. Capernaum was on its shore, "His own city" (Matt. iv. 13). He called his first disciples from among its fishermen (Luke, v.). Near it were spoken many of his parables, the Sermon on the Mount, and a number of the miracles were performed. There were 9 cities on its shores, and many others near. It is about 13 ms. long and 6 ms. wide, and the surface is 700 feet below the level of the ocean. The water is in some places 250 feet deep. The E. shore is 2,000 feet high, bare of trees, and cut down by deep ravines, quite flat and uniform on the summits. The W. banks are similar, but not so regular in height, and being opened for the plain of G. The whole basin has a scathed volcanic look. The climate is quite tropical. Palms and all kinds of trees and vegetables grow luxuriantly, and indigo is cultivated. The beach is pebbly everywhere. Only one of the 9 cities now remains, Tiberias, almost in ruins, and even the sites of the others are disputed and in doubt.

Ge'on. Gihon. One of the four rivers of Paradise (Gen. ii. 13). Perhaps only used as a poetic figure (Ecclus. xxiv. 27).

Ge'rar. A very ancient city S. of Gaza (Gen. x. 19, xx. 1, xxvi. 1). Near Kedesh in Shur, peopled by pastoral Philistines. Isaac was born there (xxi. 2, 3), and found it a very fertile land (xxvi. 12), and grew so rich that the Philistines envied him (14).

Ger'asa. (In Matt. viii. 28. Mistaken translation). On the E. border of Peræa (Jos. Wars, iii. 3, § 3), in the Mts. of Gilead, 20 ms. E. of the Jordan, 25 N. of Rabbath Ammon, Philadelphia. It was once one of the proudest cities of Syria, as its abundant ruins testify. The Saracens have never occupied it. Built in a narrow valley, on both the sloping sides, 5 ms. from the Jabbok. Through it a small creek winds, fringed with many trees and shrubs. There was a colonnade from end to end of the city, and a circular forum at one end. Hundreds of columns are still standing.

It was one of the cities of the Decapolis, but is not mentioned by name in the Bible.



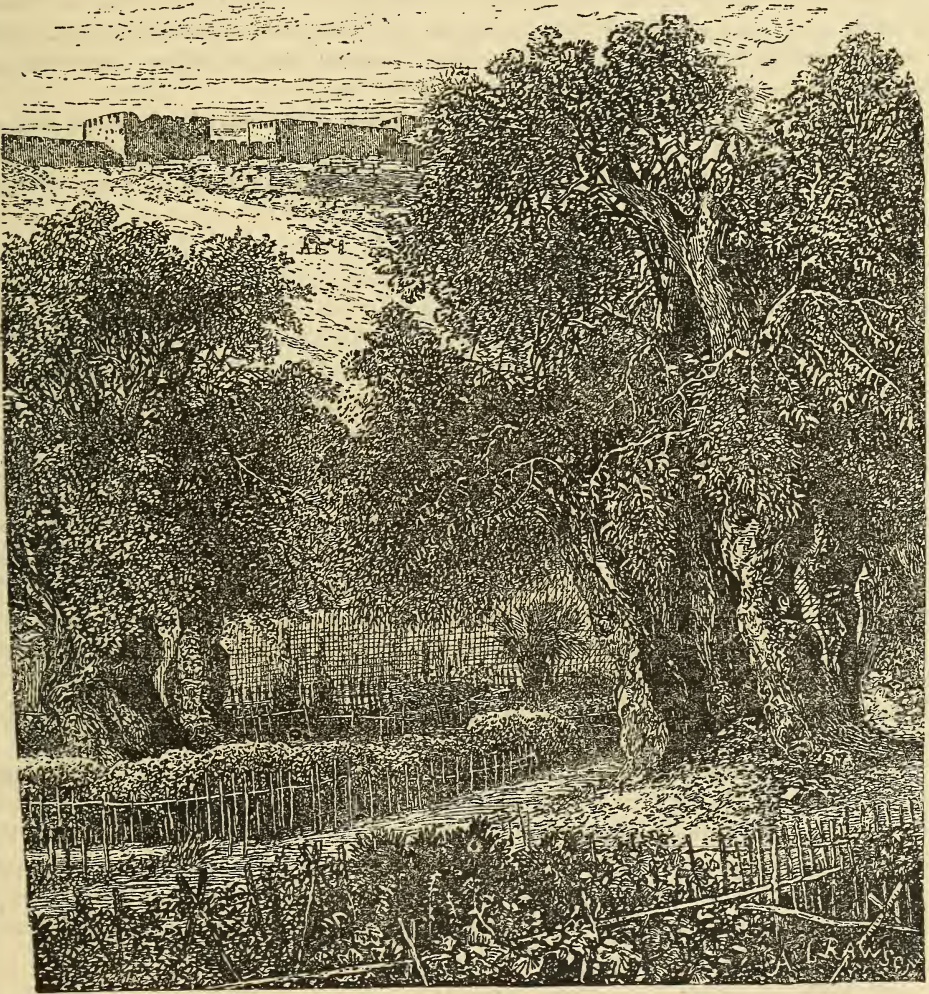
TRIUMPHAL ARCH. GERASA. (Now called Jerash.)

Geriz'im (*desert or shorn*). S. of Shechem. The law was given on Mt. Sinai, and the blessing and cursing on the two mountains Ebal and Gerizim. (See Ebal.) Jotham stood on G. when he denounced Abimelech (Judg. ix). When Alexander took Palestine he gave Sanballat (the Persian governor under Darius) permission to build a temple on Mt. G.; and Manasseh, brother of Jaddua the high priest at Jerusalem, was made high priest at Shechem, about 420 B. C. This temple was destroyed by the Jews, 129 B. C. The ruins are still shown. The Samaritans worship here yet, without temple or altar. The view from the summit is one of the finest in Palestine, commanding the deep blue of the Great Sea, snowy Mt. Hermon, purple Gilead and Moab, and the lovely green valley of Mokhua at its foot.

Ge'shur (*bridge*). N. E., in Bashan (Deut. iii. 14). David married Maacha the

daughter of Talmai, king of G. (2 Sam. iii. 3), mother of Absalom. Joab found Absalom in this place (2 Sam. xiii. 37, xv. 8). It is supposed to be the district now called El Lejah.

Gethsem'ane (*oil-press garden*). By some, *wine-press* (*gath*=wine); and by others, "a small farm." East of Jerusalem, on the lower slope of Olivet, 850 feet from St. Stephen's Gate, and 800 feet from the closed Golden Gate, at the angle between



GETHSEMANE.

the direct road up Olivet, and that leading to the right around the hill (both leading to Bethany). Tradition only locates the "garden" (John, xviii. 1) here; the "place" (Matt. xxvi. 36; Mark, xiv. 32) was "over the brook Kidron," on Olivet somewhere, perhaps nearer Bethany on the road to the right; or rather away from any road. From the days of Eusebius, Jerome, and Adamnanus some such place has been spoken of as "a place of prayer for the faithful" (Jerome), and having a church built on it. The place might have been selected by the Empress Helena (as many others were), to

represent that mentioned in the Gospels. It is now walled in, enclosing eight very old olive-trees, and ornamented with beds of flowers. One of the trees is 25 feet in girth. The city walls and the top of the dome on the Great Mosque are in plain view. The Turks have pleasure-grounds, or gardens, farther up the valley, where they resort to enjoy the cool shade of the olive-trees, some of which are quite as large as those in "Gethsemane." The antiquity of these trees is argued from the tax of one medina for each tree, which rate was fixed for trees that stood at the time of the conquest; all those planted since being taxed one-half their produce (*Chateaubriand*). This would carry the date back to A. D. 634, when Omar took Jerusalem; or, if the tax was decreed after the Turks took the city, to A. D. 1087.

Ge'zer. City of Canaan, not far from Beth-horon, the west limit of the tribe of Ephraim (1 Chr. vii. 28). Horam, king of Gezer, came up to help Lachish, and was killed by Joshua (x. 33). David smote the Philistines from Geba to Gezer (2 Sam. v. 25). Site lost.

Gib'eah (*rounded—a hill*). 1. **G. of Saul** (1 Sam. xv. 34). The native place of Saul (1 Sam. x. 26; 2 Sam. xxi. 6), where he was a farmer; and he made it his capital (xxii. 6). Seven of his descendants were hanged by the Amorites (Is. x. 29). The site is pointed out, four miles north of Jerusalem, at Tuleil el Ful (*little hill of beans*), where is seen an ancient ruin on the top of a conical hill.—2. **G. of Judah** (Josh. xv. 57). Jeba, in Wady Masurr, near Hebron.—3. **G. in Benjamin** (Josh. xviii. 28), near to Kirjath Jearim, where the Ark of God was kept for a while (2 Sam. vi. 3), in the time of Saul.—4. **G. of Phineas** (Josh. xxiv. 33). Where Eleazar, son of Aaron, was buried, in Mt. Ephraim, 12 miles north of Jerusalem, near a glen of the same name.—5. **G. of Benjamin** (Judg. xix., xx.). A city, having a square, and 700 "chosen men," near Bethel; mentioned during the Philistine wars of Saul and Jonathan (1 Sam. xiii., xiv.). *Jeba* in the *Wady Suweinit*.—6. **G. in the Field** (Judg. xx. 31). On one of the highways leading from Gibeah of Benjamin. Lost.—7. Several other places are also called Gibeah. 1. (Josh. v. 3), called afterward Gilgal.—2. The hill of Moreh (Judg. vii. 1).—3. *Gibeath-ha-elohim*, the hill of God (1 Sam. x. 5). Lost.—4. *G. of Hachilah* (1 Sam. xxiii. 19, xxvi. 1); *G. of Ammah* (2 Sam. ii. 24); *G. of Gareb* (Jer. xxxi. 39).

Gib'eon (*belonging to a hill*). (Josh. ix. 3–15.) One of the 4 cities of the **Hivites**, the people who made a league with Joshua by an artifice, and so escaped the fate of Jericho and Ai. It was in Benjamin (xviii. 25). **Tuleil el Ful** (*hill of beans*). The contest of the two parties of 12, of David and of Ishbosheth, was by the pool of Gibeon. Joab killed Amasa (2 Sam. xx. 10) at the great stone in Gibeon; and Joab himself fled to Gibeon for sanctuary, when condemned by Solomon, and was killed by Benaiah (1 Ki. ii. 34).

Gi'dom (Judg. xx. 45). Near Rimmon?

Gi'hon. The second river of Paradise (Gen. ii. 13). — 2. Near Jerusalem, where Solomon was anointed and proclaimed king (1 Ki. i. 33, 38, 45). The waters of Gibon were "stopped" by Hezekiah; that is, were conducted "straight down to the west side of the city of David" (2 Chr. xxxii. 30). See **Jerusalem**.

Gil'boa (*bubbling fountain*). A mountain range between the plain of Esdraelon and the Jordan, near which is the city of Jezreel (1 Sam. xxviii. 4, xxix. 1). Mentioned only in connection with the death of Saul and Jonathan (xxxi. 1; 2 Sam. i. 6, xxi. 12; 1 Chr. x. 1, 8). The fountain from which it was named is at its northern base, and was called the well of Harod (Judg. vii. 1), and the spring of Jezreel (1 Sam.

xxix. 1). The modern name is *Jebel Fukuah*, and it is 600 feet high above the plain, and there is on its highest summit a village and ruin called *Gelbus* by Eusebius, and *Wezar* by the Arabs.

Gilead (*rugged*), **Mount. The land of** (Gen. xxxi. 21). First known in Jacob's time. It next appears when the Israelites were on the march from Egypt, as divided in two sections and governed by Og and Sihon. It is rich in pastures and forests, well watered, and the great number of ruins bear witness of a former numerous population. It was occupied by Reuben and Gad. The whole extent, from Rabbath Ammon to the Hieromax is one broad elevated region, or mountain (Deut. iii. 12). The same elevation is called Bashan, north of that river. The Lord showed Moses, from the top of Pisgah, all the land of Gilead unto Dan. Probably a popular phrase, as was also "from Dan to Beersheba" (Josh. xx. 8).

The Gadites are supposed to have imitated the habits of the people they displaced, which are now preserved by the Bedouins in the same district. Thus Jephthah appears like an Arab sheikh of our day (Judg. xi.); and some of David's captains were trained there (1 Chr. xii. 8, 15). **Ramoth Gilead** was its chief city (1 Ki. xxii. 4). Gilead first fell before the Assyrians (2 Ki. xv. 29). It was an asylum for refugees (2 Sam. ii. 8), David fleeing there from Absalom.

It is now known south of the Jabbok as *Jebel Jilad*, and north of that river as *Jebel Ajlun*, and the capital is *Es Solt*, on the site of the ancient Ramoth Gilead.

The whole country is like a fine park. Graceful hills, rich vales, luxuriant herbage, bright wild-flowers, noble forests, wooded heights, and winding glens clothed with tangled shrubbery, open glades and flat meadows of richest green, all so strongly in contrast with the general barren aspect of Western Palestine.

Gil'gal (*circle*). (Josh. iv. 19.) Near Jericho; the first encampment of the Israelites in Palestine, where they set up twelve stones as a memorial of the passage of the Jordan. An ancient city (Deut. xi. 30). It was for centuries the great place of the nation's assembly (ix. 6, x. 6, 43). The Tabernacle was pitched here until it was removed to Shiloh (xviii. 1). It was visited by Samuel and Saul and David (1 Sam. x. 8, xi. 14, xiii. 4, xv. 12, xix. 15). There was a high place there for idolaters (Hos. iv. 15; Amos, iv. 4, v. 5). As prophesied, the place is utterly desolated. It is impossible now to find where the city was. It was probably not far from Jericho. — 2. A royal city of the Canaanites, near Dor (Josh. xii. 23). *Jiljuleh* (?) 4 miles south of Antipatris. — 3. **G. in the Mountains** (2 Ki. ii. 1), *Jiljilia*, 6 miles north of Bethel.

Gi'loh (Josh. xv. 51). Judah. Native place of Ahithophel (2 Sam. xv. 12). Lost.

Gim'zo (2 Chr. xxviii. 18). Judah, near Dan. Jimzu, a large village on a hill, well shaded with trees, 3 miles S. W. of Lydda, where the two roads from Jerusalem (by the Beth-horons and by the Wady Suleiman, which parted at Gibeon) join and go on to Jaffa. There are some large underground granaries here.

Gir'gashites, The (Gen. x. 16, xv. 21). The descendants of the fifth son of Canaan, who settled on the east of the Sea of Galilee. Called Gergesenes in Matt. viii. 28.

Git'taim (*two wine-presses*). (2 Sam. iv. 3.) A place built by the Gibeonites after they had been expelled from Beeroth (Josh. ix. 17). Inhabited by Benjamites, after the return from captivity.

Go'ath (*to low*, as a cow). Goah (*heifer's pool*). (Jer. xxxi. 39.) Near the hill Gareb.

Gob (*pit*). (2 Sam. xxi. 18, 19.) The scene of two battles between David's soldiers and the Philistines. **Ge'zer**, in 1 Chr. xx. 4.

Gog (*high-chief*). Chief tribe in the land of Magog. Ezek. xxxviii.

Gol'an (Deut. iv. 43). A city of Bashan in Manasseh (Josh. xxi. 27). One of the cities of refuge (xx. 8). The site is lost. The city is not mentioned after the time of Joshua in the Scriptures, but the city and the district of the same name is often mentioned by Josephus. Gamala (*El Husn*), on the east shore of the Sea of Galilee, was in the district (B. J. iv. i. 1). Its principal cities were Golan, Hippos, Gamala, Julias or Bethsaida, Seleucia, and Sogane (Josephus), and about 121 others, nearly all of which are unknown.

The country is high (2,500 feet), flat, and fertile, well watered, and good pasture. This is the **Mishor** of 1 Ki. xx. 23, 25, where the Syrians were defeated near Aphek (now called *Fik*). The low, rounded hills, called *Tells*, extending south from Hermon for about 20 ms., are partly covered with forests, or groves, of oak and terebinth. The wandering Bedawins (*Anazeh*) visit the region every year in May, with their flocks and herds.

Gol'gotha (*a skull*). (Matt. xxvii. 33, &c.) Where Jesus was crucified, outside of the city-gate (Heb. xiii. 12), but near the city (John, xix. 20); near a road leading from the country, where there were passers-by (Matt. xxvii. 39); and there was a garden or orchard at the very spot (Mark, xv. 46). The place is not mentioned again until A. D. 335, when a church was built to honor the spot.

The city at that time had a wall about Zìon, and another around Acra. Beyond these to the north, the *suburbs* were enclosed by another wall by Agrippa. This seems to leave no place for the site on that side, and therefore denies the claim of the present Church of the Holy Sepulchre, in the centre of the modern city. Another theory places the site on Mt. Moriah, where now stands the great mosque called the Dome of the Rock, which is claimed to be the real church built by Constantine. There is a cave in a rock under this building, which is claimed to be the tomb; and also that it was Araunah's threshing-floor. Another theory is, that the site was not far from St. Stephen's gate.

Go'mer (Gen. x. 2, 3; Ezek. xxxviii. 6). Eldest son of Japheth. Progenitor of the Cimmerians, whose traces are found in the Cimmerian Bosphorus, C. Isthmus, Mt. Cimmerium, Cimmeria, and the C. walls (Herodotus, iv. 12, 45, 100), and also in the modern name Crimea. The Cymri of Wales, Cambria, and Cumberland in England are assigned to the same origin.

Gomor'rah (*submersion*). One of the 5 cities of the plain, or vale of Siddim, whose kings joined battle against four kings (Chedorlaomer and his allies, Gen. xiv. 2-8), when Abram came to the rescue. Four of them were destroyed, leaving only **Zoar** or **Bela**, which was spared at Lot's request (xix. 23-29). Their fate is alluded to by the prophets as a warning to Israel (Deut. xxix. 23; Is. xiii. 19); to Edom (Jer. xlix. 18; l. 40); to Moab (Zeph. ii. 9); and again to Israel by Amos (iv. 11); and by Peter (2 Pet. ii. 6); and by Jude (verses 4-7), as a warning to those who should "deny Christ."

The site of these cities is a question that it has been impossible to solve. They were said to be in the vale of Siddim, which *became* (is) the Salt Sea (Gen. xiv. 3), or sea of the plain (Josh. xii. 3). Josephus says the region was not submerged (B. J. iv. 8, 4), but remained visible, and parched. It is now known that the Dead Sea was a lake from the creation, being a natural formation which has been undisturbed, not even by a volcano, and the water being very deep (500 to 2,300 feet), leaves no place for sites of cities; and although the south bog (below Lisan) is shallow (3 to 12 feet), its bed has been elevated by the rivers which flow north from the Arabah. Not one of the cities has ever been found, except it may be Zoar.

Gorty'na. In Crete (1 Macc. xv. 23). It was the capital of the island under the Romans. The famous Cretan labyrinth was here, the ruins of which are found at the foot of Mt. Ida. Paul may have preached here, while his vessel was at Fair Havens, where "much time" was spent (Acts, xxvii. 9).

Go'shen. That part of Egypt, east of the Delta, near the way of the land of the Philistines (Ex. xiii. 17), where there was pasture-land, suited to the habits of Joseph's brethren. The only limits that can be indicated from the ancient accounts are the present *Wady El Tumeylat*, and the desert lakes, *Temsah* and *Bitter Lakes*. This region is still very productive wherever it is watered, either from the Nile or from wells (Gen. xlv. 10, xlv. 28, xlvii. 27, l. 8; Ex. viii. 22, ix. 26). The plagues of Egypt did not affect this land.

Greece. First known to the Jews in the slave-market of Tyre, where the prophet Joel charges the Tyrians with selling Hebrew children to the Grecians (Joel, iii. 6), B. C. 800; and Ezekiel says, "traded the persons of men and vessels of brass in thy market" (Ezek. xxvii. 13). Greek slaves were highly valued in all the East (*Bochart*, i., c. iii. 175). Daniel mentions Greece (viii. 21, &c.) in his sketch of Alexander and his successors. Alexander visited Jerusalem, and respected its religion (Ant. xi. 8, 3). The Lacedemonians sent an embassy and a letter to the Jews, B. C. 300 (Ant. xii. 4, 10), when King Areus claims kinship for his people with the Jews. Paul visited Greece (Acts, xx. 2), staying there three months.

Gul'loth (Josh. xv. 19; Judg. i. 15). Springs, upper and lower, added by Caleb to his daughter Achsah's dower. They were near Debir, but cannot now be identified. Possibly *Ain Nunkar*, and *Dewir Ban*, east of Hebron.

Gur (*lion's whelp*). Where Ahaziah was wounded (2 Ki. ix. 27) at Ibleam, between Jezreel and Bethhaggan (*garden-house*), which is now said to be Jenin. The pass may be the very steep place on the road from Jezreel to the plain of Esdraelon, near Megiddo.

Gur-ba'al (2 Chr. xxvi. 7). "And God helped him (Uzziah) against the Arabians that dwelt in Gur-baal." Supposed to mean Gerar.

II.

Habor (1 Chron. v. 26). A river and district in Assyria, where Tiglath Pileser placed some of the Jews of the tribes of Reuben and Gad, during the First Captivity; and where, 17 years after, Shalmaneser, his successor, settled captives from Samaria and Israel (2 Ki. xvii. 6, xviii. 11). The Khabur (name of a river) is found in an Assyrian inscription of the date of 900 B. C.

Hach'ilah, the hill (1 Sam. xxiii. 13, 19). On the S. of Jeshimon (the barren district), near Ziph, in a forest, where David and his 600 men hid away from Saul, and David in the night took away Saul's spear and bottle of water from his couch, and showed them to Abner, the captain of Saul's guard, next morning from the opposite bank of the ravine (xxvi. 5-20).

Ha'dad Rim'mon (both words are names of Syrian idols). The city was a stronghold before Abraham's time. Here king Josiah "went against" Pharaoh Necho, and was wounded, and died at Jerusalem (2 Ki. xxiii. 29; 2 Chron. xxxv. 20-23). Mentioned by the prophet Zechariah (xii. 11). Four or five miles south of *Lejjun* is a ruin on a hill, which (*Rumana*) is supposed to be the ancient site.

Ha'dar (Hadad, in 1 Chron. i. 30). Eighth son of Ishmael. The Mt. Hadad on the borders of the Syrian desert north of El Medineh, is supposed to mark the locality of this branch of Ishmael's family.

Hada'shah (Josh. xv. 37). Judah, in the Shefelah. Adasa (1 Macc. vii. 40), where Nicanor was killed by Judas Maccabæus. Lost.

Hadat'tah (Josh. xv. 25). Judah, between Beersheba and Kedesh.

Ha'did (*sharp*). (Ez. ii. 33; Neh. vii. 37, xi. 34.) Three miles from Lydda, 10 miles from Joppa (1 Macc. xii. 38). Alexander was defeated here by Aretas (Ant. xiii. 15, 2), and Vespasian made it an outpost during his siege of Jerusalem. **Adida**. **Adithaim**.

Hado'ram. Fifth son of Joktan (Gen. x. 27; 1 Chron. i. 21).

Probably located, with Joktan's other descendants, in South Arabia, but not yet identified. The Adramitæ and Hadramaut have been suggested, but rejected on philological grounds.

Ha'drach (Zech. ix. 1). A district somewhere in the vicinity of Damascus. Lost.

Ha'gar (*stranger*). An Egyptian slave (Gen. xii. 16, xvi. 1), presented to Abraham by Pharaoh. Mother of Ishmael. The Hagarites settled in Paran (Gen. xxi. 21; Gal. iv. 22). They are mentioned in 1 Chron. xi. 38, where Mibhar, a Hagarite, is one of David's captains. A Hagarite had charge of David's flocks, and an Ishmaelite of his camels, because they had experience in the care of such animals. The Hagarites occupied the country south of Palestine, from the sea to the Euphrates, as the Bedouins do now.

Ha'lah (2 Ki. xvii. 6). In Assyria, where Tiglath Pileser planted some of the captive Jews. Now called Kalah, an ancient ruin on the side of the upper Khabur.

Ha'lak, the mount (*the smooth, bald mountain*). (Josh. xi. 17, xii. 7.) The south limit of Joshua's conquests near Mt. Seir. The name of the east end of the Akkrabbim.

Ha'hul (Josh. xv. 58). Judah. Four miles north of Hebron, on the top of a hill, is a ruin, and at its foot is a village bearing the ancient name.

Ha'li (Josh. xix. 25). On the border of Asher. May be Alia, 5 miles northeast of Acre.

Halicarnas'sus (1 Macc. xv. 25). In Caria, on the Ceramian gulf. The birth-place of Herodotus and of Dionysius. The Jews residing here were, by a decree of the Romans, allowed the exercise of all their sacred rites. Alexander destroyed the city by fire.

Ham (*warm*). (Egyptian, **Chem**, *dark*.) One of the sons of Noah (Gen. vi. 10), perhaps the third, if Japheth was the elder brother (x. 21). Settled in Africa (Ps. lxxviii. 51, cv. 23, cvi. 22), and also sent many branches into Asia (Canaanites). There is no ancient name so well preserved and located. Ham is identified with **Jupiter Ammon**; and also with **Zeus**, because both words are derived from a root meaning hot, fervent, or sunburnt.

For the last 3,000 years the world has been mainly indebted for its advancement to the Semitic races; but before this period the descendants of Ham—Egypt and Babylon—led the way as the pioneers in art, literature, and science. Mankind at the present day lies under infinite obligations to the genius and industry of those early ages, more especially for alphabetic writing, weaving cloth, architecture, astronomy, plastic art, sculpture, navigation, and agriculture.

THE SONS AND GRANDSONS OF HAM, AND THEIR LOCATION.

Ham.	Cush.	1. Seba.....	Meroe, in Egypt.
		2. Havilah.....	Abyssinia, Bab el Mandeb.
		3. Sabtah.....	S. W. coast of the Red Sea.
		4. Raamah {	Sheba { .. Arabia, Persian Gulf.
		{	Dedan {
		5. Sabtechah.....	Ethiopia.
	Mizraim.	6. Nimrod (Belus).....	Shinar. Chaldæa.
		1. Ludim.....	West, in Africa.
		2. Anamim.....	Marcotis.
		3. Lehabim.....	Libyans.
		4. Naphtuhim.....	Memphis.
		5. Pathrusim.....	Thebes. Pathros=south.
		6. Casluhim.....	Arabia Petræa—coast.
		7. Caphtorim.....	Damietta.
	Phut.	.....	Libyans.
	Canaan.	1. Sidon.....	Sidon and Tyre.
		2. Heth.....	Hittites.
		3. Jebusites.....	Jerusalem (Jebus).
		4. Amorites.....	Judæa.
		5. Girgashite.....	Gergesenes.
		6. Hivite.....	Shechem, Mt. Hermon.
		7. Arkite.....	Arke, N. of Tripolis.
		8. Sinite.....	Sinnas, on Lebanon.
		9. Arvadite.....	Island of Arvad.
		10. Zemarite.....	Sumrah (ruin), Phœnicia.
		11. Hamathite.....	Hamath.

Ha'math (*to defend*). The principal city of North Syria from the time of the Exodus to that of the prophet Amos, and capital of a district of the same name. One of the oldest cities in the world (Gen. x. 18). In the centre of the Orontes valley. Toi, king of Hamath, paid tribute to David (2 Sam. viii.). Hamath was conquered by Solomon (2 Chron. viii. 3). Alexander conquered it and changed its name to **Epiphania**, in honor of Antiochus Epiphanes. It has now 30,000 people, in a well-built city in the narrow and rich valley of the Orontes. Four bridges span the rapid river. The chief trade is in silk, woollen, and cotton. "The entrance to Hamath," so often used as a landmark in the O. T., was the pass between the Lebanon range and the Nusariyeh mountains; or, as *Thomson* (Land and Book, i. 354), and *Tristram* (Land of Israel, 621), the entrance into the valley as you look north from Baalbek.

Ham'math (*warm baths*). One of the fenced cities of Naphtali (Josh. xix. 35). Josephus mentions a city called Ammaus (*warm water*), one mile from Tiberias, on the shore of the Sea of Galilee. Ibrahim Pacha built spacious baths over these warm springs. There are four springs. The water is 144° Fahr., very salt and bitter, with a strong sulphurous odor. There are ancient ruins for a mile or more around.

Ham'mon. In Asher (Josh. xix. 28), near Zidon.

Hammoth Dor. (Josh. xxi. 32). Levitical city in Naph. Lost.

Ham'aneel, the tower of. In the wall of Jerusalem (Neh. iii. 1). Between the sheep-gate and the fish-gate, on the N. E. corner of the city.

Han'nathon. Zebulon (Josh. xix. 14). Lost.

Haph'raim (Josh. xix. 19). Iss. Six miles east of Lejjun, two west of Shunem; now called El Fuleh.

Ha'ra (1 Chr. v. 26). Province in Assyria, where some of the Jews of the tribes of Reuben and Gad were carried captive.

Har'adah. Station in the wandering (Num. xxxiii. 24). Lost.

Ha'ran (Gen. xi. 31). Terah and his family (including Abraham) came to Haran and dwelt there; where Terah died. Called Padan Aram (plain of Aram). Aram Naharaim (A. of the two rivers). In 2 Ki. xix. 12, it is connected with Gozan, Mesopotamia, taken by the Assyrians. Ezekiel groups it with Canneh, Eden, and other cities in Assyria (xxvii. 23). Harran (of the Arabs) stands on the banks of the small river *Belilk*, a branch of the Euphrates. From it a number of roads radiate to the great fords of the Tigris and Euphrates. Being in the route of the trade between Central and Western Asia it attracted Terah, and explains the allusion of the prophet Ezekiel. There is a *Harran el Awamid* 10 miles east of Damascus, on the shore of the lake Ateibeh, between "the two rivers" Abana and Pharpar.

Ha'reth, the forest of (1 Sam. xxii. 5). Forest in Judah, to which David fled after leaving the cave of Adullam.

Ha'rod, the well of. Correctly the fountain (Judg. vi. 33). The fountain by which Gideon pitched, having the Hill of Moreh on the north, in the valley of Jezreel (vii. 1). Now called *Ain Jalud*, at the foot of Mount Gilboa. It is a very large spring, and is visited constantly by a great number of flocks and herds (Judg. vi. 5).

Haro'sheth of the Gentiles (Judg. iv. 2). In the north of Palestine, the home of Sisera. *Tell Harothieh* is an immense double hill, covered with the ruins of old walls and buildings, commanding a narrow pass where the Kishon flows close to the foot of Carmel. Barak and Deborah chased Sisera and his scattered host as far as this pass, after their terrible defeat and slaughter along the plain of Esdraelon. (*Thomson*, Land and Book.)

Hashmo'nah (Num. xxxiii. 29). Near Mt. Hor.

Hau'ran. Part of the district of Bashan. Ezekiel (xlvii. 16, 18) probably meant a region including the Lejah, Batanaea in the mountains (where the oaks of Bashan still grow around the ruins of ancient cities), and what is now Hauran. The Hauran is a vast fertile plain, the "granary of Damascus." Not a rock or stone encumbers its soil. More than a hundred ruined cities are found—though only deserted, not ruined; for the houses are quite perfect and habitable still, being built of stone, even to the doors and window-shutters, hinges and all, and roofs—of fine solid stone. Some of the dates are before our era, and it is quite probable that these cities are the very same that Moses described (Deut. iii. 5).

Havilah (sand). 1. Son of Cush (Gen. x. 7); and, 2. A son of Joktan (x. 29). — 1. On the Red Sea, in Arabia, between *Mecca* and *Sanaa*. It is a fertile region, abounding in fruit, gum; and myrrh; mountainous, well watered, and has a numerous population. The people were called by Eratosthenes (in Strabo), Chaulanitæ. — 2. A district southeast of Sanaa. A third district of the same name is sought for in answer to Gen. ii. 11, which was compassed by one of the rivers of Eden. In Gen. xxv. 18, it is stated that the tribes of Ishmael dwelt "from Havilah unto Shur;" and this seems to call for a locality on the Persian Gulf or the Euphrates.

Ha'voth Jair (Num. xxxii. 41). Jair took a number of small towns in Gilead, in the mountain district south of the Hieromax, and named them *Jair's villages*. A descendant of his, of the same name, was a Judge of Israel, and lived

here in 30 cities (Judg. x. 3, 4). Bashan-havoth-jair were among the 60 cities of Argob (Deut. iii. 14, &c.).

Hazar Addar (*walled space for a camp, named Addar*). (Num. xxxiv. 4.) A south boundary of the promised land, near Kadesh-barnea. There are walled-in places all over this district, but without names known to history.

Ha'zarma'veth. Third son of Joktan (Gen. x. 26). Located in the south of Arabia, on the Indian Ocean. Now called *Hadramaut*. Capital city Shibam. Chief ports Mirbat, Zafari (**Sephar**), and Kisheem. The native name of a person is *Hadramee*—very similar to their name in ancient history, Adramitæ. The country is well cultivated, and exports frankincense, myrrh, aloes (from Socotra), gum arabic, and dragon's blood.

North of Hadramaut, the Great Red Desert of Arabia, called **Dahna** (*red sand*), extends to Nejed and the Persian Gulf, occupying a third of the whole peninsula.

Ha'zer (*enclosed, as a court-yard or camp*). These walls are found in many parts of Palestine and Arabia. Sometimes they are roofed in with a tent and become a dwelling for a short time (Is. xxxviii. 12) by shepherds. The name is used with others for several places: 1. *H. addar* (which see). 2. *H. enan* (*village of springs*). The north boundary of the promised land (Num. xxxiv. 9), the N. E. corner (ver. 10). *Kuryetein* (village of fountains), 40 miles east of Riblah, and 60 north of Damascus. It is a large place, and has the only fountains in the region. There are ruined columns, probably of the city called by the Greeks Coradæa. 3. *H. gaddah* (Josh. xv. 27). In the south of Judah, between Moladah and Beersheba, now *Jerrah*. 4. *H. shual* (1 Chr. iv. 28). A city near the last named, now called *Saweh*. Both of these places are in ruins, on low hills. 5. *H. hatticon* (Ezek. xlvii. 16). On the boundary in Hauran. Lost. 6. *H. susah* (*horse village*). (Josh. xix. 5.) Allotted to Simeon, near Ziklag. 7. *H. susim* (*village of horses*). Probably the same as the last. 8. *Hazeroth*. Station in the wilderness on the route from Sinai to Ezion geber. See **Wanderings**.

Hazere. Four ms. W. of Bint Jebeil, has extensive ruins, and the right location (Land and Book, i. 439). — 2. (Josh. xix. 37.) Ten ms. S. W. of Safed, *Hazur*, near El Mughar.

Hazezon tamar. Engedi.

Ha'zo (Gen. xxii. 22). Azon of Nahor, settled on the Euphrates, in Chazene (Strabo).

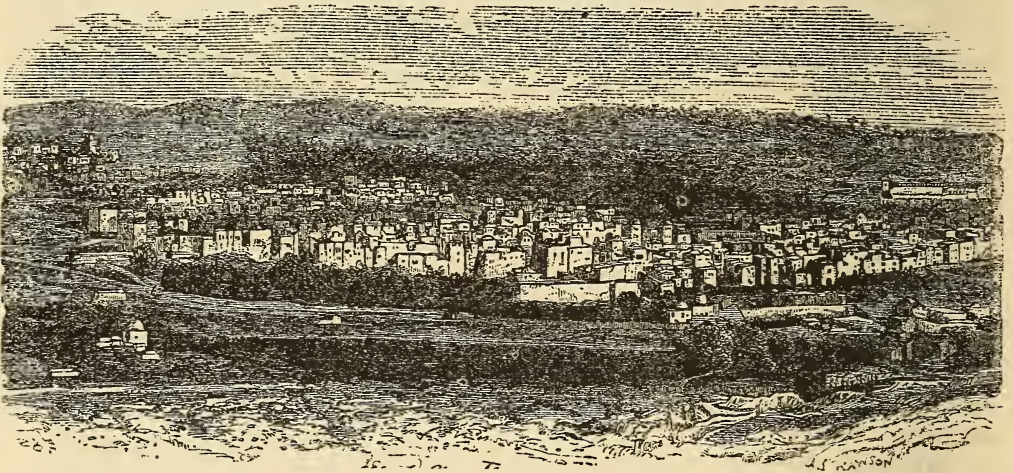
Ha'zor (Josh. xi. 1–12). An ancient, royal city, fortified, near Lake Merom. "The head of all those kingdoms," *i. e.*, the chief city in North Canaan. Taken by Joshua, and given to Naphtali. In after-times a King Jabin, of Hazor, held the Israelites in subjection 20 years. Jabin's army, including 600 chariots of iron, led by Sisera (perhaps intending to conquer all Palestine), were routed by Barak and Deborah (Judg. iv.). Fortified by Solomon (1 Ki. ix. 15). Referred to by Josephus, and in 1 Macc. xi. 67. — 2. (Josh. xv. 23.) Judah, south. Lost. — 3. (Neh. xi. 33.) Benjamin, after the captivity. *Tell Azur*. Five ms. N. E. of Bethel. — 4. (Jer. xlix. 28.) Some noted camping-ground of the Arabs. Lost. There are two or three Hazors named in Josh. xv. 23–25; one of them a *new* village (*Hadattah*); and one changed to Hezron. There were also **Baal hazor** and **En hazor**.

He'ber. The ancestor of Abraham; from whom the Jews derive the name **Hebrews**; given to them, in the Scriptures, only by foreigners, and where they are contrasted with other peoples. Others derive the name from a root meaning nomads,

or passers-through, as distinguished from settlers. This describes Abraham and his immediate descendants, but not the nation after the passage of the Jordan.

He'bron (*the friend*). Third son of Kohath, who was the second son of Levi (Ex. vi. 18). The clan is mentioned in the time of David (1 Chron. xv. 9, xxiii. 19) as of the sons of Levi, who only ought to carry the ark of God; and also mighty men of valor of Jazer, in Gilead (xxvi. 31), who were officers in David's government; and another branch held the same rank on the west side of Jordan. There was a Hebron among the sons of Caleb.

The **City of Hebron** is one of the most ancient, built 7 years before Zoan (Num. xiii. 22), and even older than Damascus (Gen. xiii. 18). Its original name was



HEBRON.

Arba, or Kirjath Arba (city of Arba), from Arba, the father of Anàk (xxxiii. 2; Josh. xiv. 15, xv. 13). It was also called **Mamre** (Gen. xxiii. 19, xxxv. 27). The ancient city was in a valley, and its pools help fix its site and identity (2 Sam. iv. 12). Many years of the lifetime of Abraham, Isaac, and Jacob were spent here, where they were all buried; and from Hebron Jacob and his family set out for Egypt, by way of Beer-sheba. The city was given to Caleb by Joshua, who drove out the Anakim. One of the **Cities of Refuge**. It was David's royal residence for 7 years and a half; where most of his sons were born; and here he was crowned king over all Israel (2 Sam. ii.), when King David changed the royal residence to Jerusalem. Fortified by Rehoboam. It was occupied after the captivity; but fell into the hands of the Edomites, from whom it was recovered by Judas Maccabæus (1 Macc. v. 65). It was called Hebron or Castle of Abraham during the Crusades.

The modern town is called Khulil (*the friend* "of God"), by the Arabs, and lies on the eastern and southern side of a narrow and beautiful valley. The houses are all of stone, well built, having flat roofs with many domes. The streets are only a few

feet wide, and the bazaars are covered, either by awnings or arches. Glass is the only manufacture; lamps, and the bracelets and rings worn by women. The court in which the mosque over the tombs of the patriarchs is built is surrounded by an extensive and lofty wall, formed of large stones, strengthened by square buttresses, the greatest antiquity in Hebron, and probably the same as that seen and described by Josephus (Ant. i. 14; B. J. iv. 9, 7). The only other antiquities are the two cisterns for rain-water (pools). The one close to the south gate of the city is 133 feet square and 22 feet deep, and built of hewn limestone, with steps at each corner, down to the water. The other pool at the north end of the town is 85 by 55 feet, and 19 feet deep. The surrounding country is productive, and the many ruins show a once dense population and high state of cultivation. Population, 5,000. — 2. In Asher (Josh. xix. 28). Abdon?

He'lam. On the west bank of the Euphrates, where David met and defeated the army of Hadarezer (2 Sam. x. 16).

Hel'bah (Judg. i. 31). Asher, not far from Sidon.

Hel'bon (Ezek. xxvii. 18). "In the wine of Helbon." A village 10 miles north of Damascus, in a wild and beautiful glen, which is clothed in vineyards. There are many ruins of temples, some with Greek inscriptions, and many other marks of ancient wealth.

He'leph (Josh. xix. 33). Where the north boundary of Naphtali began. *Beit Lif*, east of Ras Abyad and west of Kades.

Hel'kath (Josh. xix. 25). Boundary of Asher. Lost. Ikkrieth?

Hel'kath Hazzurim (2 Sam. ii. 16). Near the pool of Gibeon, where 12 of Joab's men and 12 of Abner's killed each other, and brought on a general battle.

Hem'dan (Gen. xxxvi. 26). East of Akaba there is an Arab tribe of the name of Hamran.

He'na (2 Ki. xix. 13.) Some ancient ruins, called Ana, are found on the Euphrates, near Mosaib. (Sippara.)

He'pher (Josh. xii. 17). West of Jordan, as was also **the land of Hephher**. Lost.

Her'mon. The highest peaks of Anti-Lebanon, on or beyond the north border of the land (Josh. xi. 17; Deut. xxxiv. 1; 1 Sam. iii. 20). The Amorites called it *Shenir* (*to shine, as a coat of mail*); the Sidonians, *Sirion* (*to glitter*); also called *Sion* (*elevated*); and now by the Arabs *Jebel esh Sheikh* (*chief mountain*), and *Jebel eth Thelj* (*snowy mountain*). Its head is crowned with perpetual snow; and when the whole lowland country is burnt by the summer sun, long lines of snow streak down the sides of Hermon, like the white locks of some old man about his shoulders.

There are three summits, about a quarter of a mile from each other, in a triangular position, and 10,000 feet high. They are visible (at a distance as one peak) from every part of Palestine north of Shiloh, and from the Jordan valley near the Dead Sea, and from the Moab mountains as far south as Nebo.

Its rivers are Jordan, Abana, Pharpar, Orontes, and Leontes.

It was the religious centre of pagan Syria, and the temples of Baal gave it a name. The ruins of these temples are now found on many of its lower shoulders, as at Rakleh, Sed Dan, Bustra, Mutaleih, Kefr Kuk, Burkush, Aiba, Hibariyeh, Tilthatha, Ain Hersha, Asheir, Bekkeh, Munseh, and Paneas. At Rakleh there is a god's face, 40 inches in diameter, surrounded by a wreath, all well cut in bold relief, and set in the wall of the temple facing the summit of Hermon. The temple at Asheir is on an

elevated platform (which is ornamented with a frieze and cornice), 126 by 69 feet, and itself 89 by 40 feet, and 54 feet high. In the Ionic style, with cup and ball ornaments. On the very highest peak are the foundations of a circular wall, of large stones, enclosing hewn stones (some bevelled), in heaps, disclosing the plan of a small temple (Deut. xii. 2; 2 Ki. xvii. 10). The central peak is a bald cone of gray limestone, 2,000 feet higher than the surrounding ridges. These lower ridges are thinly clothed with evergreen oaks.

Hesh'bon (Num. xxi. 26). Capital city of Sihon, king of the Amorites, on the western border of the *Mishor* (Josh. xiii. 17), and on the boundary between Reuben and Gad. The ruins are 20 miles east of Jordan, opposite the north end of the Dead Sea, on an insulated hill, scattering over a space more than a mile in circuit, with not a single edifice entire. Many cisterns are entire, and a large reservoir near the base of the hill recalls the text in Cant. vii. 4, "Thine eyes are like the fishpools of Heshbon." The view from the summit is very extensive over the great undulating plateau, embracing the ruins of a great number of cities, whose names resemble those of the Scriptures.

Hesh'mon (Josh. xv. 27). On the south border of Palestine. Lost. Azmôn? (Num. xxxiv. 4).

Heth'lon (Ezek. xlvii. 15). On the north border; probably the same as "the entrance of Hamath."

Hid'dekel (Gen. ii. 14). One of the rivers of Eden—the 3d, "flowing toward the east of Assyria." Daniel saw one of his poetic visions near its banks (Dan. x. 4). The Aramæan name of the river Tigris is *Digla*—Arabic, *Diklah*; and the Hebrew name seems to be compounded of the ancient name with the prefix for active, *Hid-diklah* or *Hiddekel*. Pliny writes it *Diglito*, "an arrow;" Josephus, *Diglath*, "swift" (Ant. i. 1, 3), all of which refer to the great swiftness of its current. (See **Tigris**.)

Hieropolis (Col. iv. 13). Five miles north of Laodicea. There are mineral springs, whose waters form stalactites, which gave it an ancient celebrity (Strabo, xiii. 629). A great number of sepulchres are found in its vicinity. The ruins show its ancient greatness, and traces are still distinct of a temple of Apollo, a theatre (346 feet), a gymnasium (400 feet sq.), and three Christian churches (one 300 feet).

High places. From the top of Hermon to the crest of the low hills, all over the land, there are evidences that they were used for religious rites, both in idolatrous and in pure worship. The temple on Moriah was intended to supersede all other high places, and no other worship was allowed, except on special occasions.

Hi'len (1 Chr. vi. 58). Judah.

Hin'nom, the valley of (Josh. xviii. 16). On the south and west of Mt. Zion. The origin of the name is unknown (Jer. vii. 31). An idol of bronze of great size was set up in the valley, facing Olivet, where children were sacrificed in the fire, which seems to have been kindled inside the idol. Josiah abolished the worship, and strewed human bones over the place, making it unclean, and thus prevented the renewal of worship there (2 Ki. xxiii. 10). These inhuman practices gave the place a horrible character, and caused its name to be detested and used as a figure for a place of torment.

Hittites. Children of Heth. (See **Ham**.) The name is found in the Egyptian hieroglyphics, where are also found the names of their gods, Ashtoreth and others.

Hi'vites. Of the sons of Canaan. (See **Ham**.) They lived under Hermon, in the land of Mizpeh (Josh. xi. 3), and in Lebanon as far as Hamath (Judg. iii. 3).

Jacob bought a small field of Hamor, the Hivite, at Shalem near Shechem (Gen. xxxiii. 18, xxxiv. 2). Esau married Aholibamah, a Hivite. The Hivites of Gibeon made a treaty with Joshua by a deceit (Josh. ix. 3); and for this act they were condemned to the temple service.

Ho'bah (Gen. xiv. 15). Where Abraham's pursuit of the kings he defeated at Dan ended, north of Damascus. Three miles northeast of Damascus is a village called Jobar, where there is a synagogue dedicated to Elijah; and another village, Buzeh, near, in which there is a very ancient sanctuary of Abraham. Both places are offered as the site of Hobah.

Ho'lon (Josh. xv. 51). Judah, between Goshen and Giloh. Lost. — 2. In Moab, in the Mishor, near Dibon. Hilen. Lost.

Homam (1 Chr. i. 39). Homaima, a ruin south of Petra, half way to Ailath, on the ancient Roman road. The native city of the Abassides (*Rob.*, B. R., ii. 572).

Hor, Mount (*Har=mountain*). (Num. xx. 25.) On the edge of Edom, not far from Kadesh and Zalmonah. Aaron was buried here (22-29). The ascent is very steep and difficult—rocky; and on its summit is a rude building called Aaron's tomb. Juniper grows almost to the top. The view from the summit is very extensive in every direction;—on the north the passes of Akrabbim, where the Jews were defeated, and the mountains around the Dead Sea; on the east, the rugged range of Edom (with the Deir, or convent of Petra, in sight), red, bare, and desolate; southward, the wide downs of Mt. Seir; and westward the Arabah, with its hundred water-courses; and above it the great white wilderness, fading into the hot and trembling distance. 5,000 feet high. (See page 227.)

Ho'reb. Sinai.

Ho'rem (Josh. xix. 38). Naphtali. Hurah, a ruin on a low tell in Wady Ain, west of and near Merom.

Hor hagid'gad. Gudgodah (Num. xxxiii. 32).

Hormah (Judg. i. 17). Zephath. City of a king, in the south of Palestine (Josh. xii. 14). Es Sufa, S. E. of the Dead Sea.

Horona'im (*two caverns*). (Is. xv. 5; Jer. xlviii. 3, 5.) Near Zoar, Luhith, Nimrim, on a declivity, beside a noted road.

Ho'sah (Josh. xix. 29). Asher, not far from Tyre.

Huk'kok (Josh. xix. 34). On the south border of Asher and Naphtali. *Yakuk*, in the *Wady el Amud*. An ancient Jewish tradition locates the tomb of Habakkuk here (Benj. of Tudela, ii. 421).

Hul (Gen. x. 23). Second son of Aram, grandson of Shem. The plain or valley of the Jordan north of Lake Merom is called *Ard el Huleh*, and the lake's most ancient name is Huleh, and now so called by the Arabs.

Hum'tah (Josh. xv. 54). Judah, in the hill country.

Huz. Nahor's elder son (Gen. xxii. 21). "And Buz his brother." There is a district of Kaseem, in Arabia, which some suppose to be the land of Uz (Job, i. 1).

I.

Ib'leam. Bileam (1 Chr. vi. 70; Josh. xvii. 11). Given to Manasseh, but in Asher. *Jelama*, north of Jenin, is perhaps the site. Ahaziah was wounded here by Jehu's soldiers (2 Ki. ix. 27).

Ico'nium (Acts, xiii. 51). *Konieh*, a large city, is on a table-land, a fertile plain,

near a semicircle of snow-capped mountains in Asia Minor. This level district was **Lycaonia**, of which Cicero says it was the capital. It was on the route leading from Ephesus to Tarsus, Antioch, and the Euphrates. Here Paul was stoned, and left for dead (xiv. 19). The city is built out of the ruins of the ancient structures, and pieces of marble columns, capitals, and carved cornices appear everywhere in the masonry. It is now a large city, residence of a Pasha, surrounded with beautiful groves and gardens, well watered, and the resort of pilgrims who visit a saint's tomb. In the middle ages it was the capital of the Seljukian Sultans, and is called the cradle of the Ottoman empire. The traditional story of Paul and Thecla is located here. (See *Conybeare and Howson's Life of Paul*.)

Id'alah (Josh. xix. 15). Zebulun. Semuniyeh, three miles S. of Beit-lahur, was near it.

Idumæ'a. Greek form of **Edom**.

I'im. *Ije abarim* (Num. xxxiii. 45). Lost. — 2. Judah, south; near Beersheba (Josh. xv. 28). Lost.

Ije abarim (*heaps, or ruins, of Abarim*). (Num. xxi. 11.) This region, east of the Dead Sea, is still unexplored by any Christian traveller in our day, and therefore it is impossible to say whether the stations of the Israelites can be located or not.

Ijon (1 Ki. xv. 20; 2 Ki. xv. 29). In the north Jordan valley, now called *Tell Dibbin*. The hill is a favorable site for a city, overlooking the whole plain of Merj Aiyun, and on the road leading from the coast into the interior.

Illyricum (Rom. xv. 19). Paul preached the gospel of Christ "from Jerusalem round about unto Illyricum." A country on the east shore of the Adriatic Sea, north of Epirus. Illyricum was at one time one of the four great divisions of the Roman empire, and included the whole country between the Adriatic, the Danube, the Black Sea, and Macedonia (*Gibbon*, c. i.).

In'dia (Esther, i. 1, viii. 9). The extent of the kingdom of Ahasuerus was from India to Ethiopia, 127 provinces. Acts, ii. 9, instead of Judæa read India. The country around the river Indus, now the Punjaub, which Herodotus describes as part of Darius' empire (iii. 98). At a later period it was conquered by Alexander. The name is found in the inscriptions at Persepolis (1 Macc. viii. 8). Modern India, or Hindostan, is more extensive than the ancient. The articles obtained by Solomon from the East were Indian, such as horns of ivory and ebony, brodered work and rich apparel, sandal-wood, apes, peacocks, and tin.

Io'nia. That part of the coast of Asia Minor which is between Doris and Æolis. Ionia was celebrated for its 13 cities and its islands. The chief cities were Ephesus, Smyrna, Samos, Chios, and Miletus (Jos. Ant., xvi. 2, 3).

I'ram (*duke, sheikh*). (Gen. xxxvi. 43). Where Iram was is not known. Probably either in or near Edom, if not an original component of Idumæa.

Irha'heres (*the city of the sun*). The sacred city Heliopolis (its Greek name), or On, in Egypt (Is. xix. 18). Beth Shemesh, in Jer. xliii. 13. (See **On**.)

I'ron (Josh. xix. 38). Naphtali. Sarun.

Ir'peel (*restored by God*). (Josh. xviii. 27.) Benjamin. Lost.

Ir'shemesh (*mount of the sun*). (Josh. xix. 41.) Danite city.

Ish'mael (*whom God hears*). Son of Abraham and Hagar (Gen. xvi. 15, 16). First-born of the patriarch. Born at Mamre, but was sent into the wilderness south of Beersheba, Paran, when he was 16 years old. He had a wife from Egypt (xxi. 21), who was mother of his 12 sons, besides a daughter. Esau married his daughter. His

sons were Nebajoth, Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedema. The Arabic historians divide the Arabs into two races: 1. Pure Arabs, descendants of Joktan; and 2. Mixed Arabs, descendants of Ishmael. Like the sons of Isaac his brother, or rather Jacob, Ishmael's sons were founders of tribes, some of which are known in history by their names; and "they dwelt from Havilah unto Shur that is before Egypt" (Gen. xxv. 18). Their language is spoken all over Arabia, with very few exceptions, and is the same in all rules and idioms now as in most ancient times; and the poetical, or rhyming, and the current language, are one and the same, with a different arrangement of words only.

The prophecy, "He shall be a wild ass of a man, his hand against every man, and every man's hand against him," is now and ever has been true; and also the other saying, Ishmael "shall dwell in the presence of all his brethren," for they have always been free.

The desert is called in Arabic, Bedu, and the genuine Arab calls himself Bedawee (*desert-man*), Bedawin (*desert-men*).

Four thousand years have not changed their disposition, manners, habits, occupation, government, or dress.

Ish'tob (2 Sam. x. 6, 8). A small kingdom on the east of Jordan, in Aram.

Israel, kingdom of. The ten tribes which were divided to Jeroboam by the prophet Ahijah of Shiloh (1 Ki. xi. 31, 35), leaving Judah alone to the house of David; Benjamin, Simeon, and Dan joining Judah afterward. **Shechem** was the first capital (1 Ki. xii. 25); **Tirzah** the second (xiv. 17); and **Samaria** the third. Jezreel was occasionally a royal residence. The holy cities were Dan (Paneas) and Bethel.

The population was at one time over three millions, if the number in the armies is correct as given in 2 Chr. xiii. 3. The area of the whole country, in the time of Solomon, occupied by the twelve tribes, was 12,810 sq. miles, of which 9,375 belonged to Israel and 3,435 to Judah. New Hampshire has about 9,000 sq. miles.

Ephraim and Judah had always been rivals, and were nearly matched in numbers from the first, and the two largest of the twelve. For three, or, perhaps, nearly four centuries, the ark was in the territory of Ephraim, at Shiloh, until the time of Eli. But when the theocracy was superseded by the kingdom, Saul, the king, was a Benjamite, and Solomon, the son of David, of Judah; but Jeroboam, the leader of the revolt, was an Ephraimite, and, before Solomon's death, was accused of treason, and fled to Egypt.

The burdensome taxes of Solomon's reign probably hastened, if it did not cause the revolt of the ten tribes; and the death of Solomon was the notice for Jeroboam's return, and the establishment of the new kingdom of Israel, B. C. 975. This was the most important event, and the greatest misfortune, since Joshua crossed the Jordan.

Some of the mistakes which were fatal were:—the driving out of the Levites from their possessions, for they carried with them their sacred character and powerful support of the king; the alliance with the kings of Egypt and Damascus; the marriage of Ahab with Jezebel, of Phœnicia. The want of a system of union among the tribes composing the kingdom, and the presence of a large number of slaves, were other elements of weakness. The Philistines took some towns; Damascus took its chances for plunder and revenge; Edom and Moab rescued themselves; and Assyria, after many visits to the once rich and prosperous country, finally carried away the gleanings of so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation.

KINGS OF ISRAEL.	REIGN.	B. C.	KINGS OF JUDAH.	REIGN.	QUEENS IN JUDAH.
1. Jeroboam...	22	975	Rehoboam....	17	Naamah.
		957	Abijah.....	3	Michaiah.
			Asa.....	41	Maachah.
2. Nadab.....	2	954			
3. Baasha.....	24	953			
4. Elah.....	2	930			
5. Timri.....	0	929			
6. Omri.....	12	929			
7. Ahab.....	22	918			
		914	Jehoshaphat..	25	Azubah.
8. Ahaziah....	2	898			
9. Jehoram....	12	896			
		892	Jehoram.....	8	
		885	Ahaziah.....	1	Athaliah.
10. Jehu.....	28	884	Athaliah.....	6	
		878	Jehoash.....	40	Zibiah.
11. Jehoahaz... 17	856				
12. Jehoash.... 16	841				
		839	Amaziah.....	29	Jehoaddan.
13. Jeroboam II. 41	825				
		810	Uzziah.....	52	Jecholiah.
Interregnum. 11					
14. Zachariah... 0	773				
15. Shallum.... 0	772				
16. Menahem... 10	772				
17. Pekahiah.... 2	761				
18. Pekah..... 20	759				
		758	Jotham.....	16	Jerusha.
		742	Ahaz.....	16	
2d Interregnum. 9					
19. Hoshea..... 9	730				
			Hezekiah.....	29	Abi.
Samaria taken..		721			
		698	Manasseh.....	55	Hephzibah.
		643	Amon.....	2	Meshullemeth.
		641	Josiah.....	31	Jedidah.
		610	Jehoahaz.....	0	Hamutal.
		610	Jehoiachim...	11	Zebudah.
		599	Jehoiachin...	0	Nehushta.
		599	Zedekiah.....	11	Hamutal.
		588	Jerusalem destroyed.		

Is'sachar (*hire*). (Gen. xxx. 17.) In Hebrew *Issascar*. Ninth son of Jacob and fifth son of Leah. He is not mentioned again as a person—his name only, as the name of a tribe. In the order of march in the desert, Issachar's place was on the east of the tabernacle, with Judah and Zebulon. Only the tribes of Judah and Dan outnumbered them at the passage of Jordan, Issachar having 64,300 fighting men. (For location, see map of the Twelve Tribes.) Its location and boundaries are recorded in Josh. xix. 17–23. Its land was and is now the richest in Palestine. Esdraelon, the plain (called Jezreel, the seed-plot of God, on account of its rich soil), Mt. Tabor, and Gilboa were in its border, and the river Kishon ran through it.

Jacob blessed Issachar in the image of “a strong-boned he-ass, couching down between the two hedge rows,” which is a picture of contented ease and quiet.

When David took the census, near the close of his reign, Issachar had 87,000, of whom 36,000 were mercenary "bands."

Shalmaneser carried the tribe captive to Assyria.

Italy. In the time of Paul the whole peninsula south of the Alps was included under this name (Acts, x. 1). The Italian band were soldiers recruited in Italy.

Rome was the capital of the Roman Empire.

The church was planted in Italy very early, since the Epistle to the Romans was written only about 25 years after the crucifixion, when there must have been a large number of Jews there. From that day to this it has been the seat of civil and religious power, with many fortunes of revolution and persecution, the church always profiting, in all ages, so far as increasing in influence and power.

It'tah Kazin (Josh. xix. 13). Boundary of Zebulun. Lost.

Ituræ'a (*from Jetur, the son of Ishmael*). (Gen. xxv. 15.) N. E. of Palestine, along the base of Hermon (Luke, iii. 1). Philip was "tetrarch of Ituræa and the region of Trachonitis." Now Jedur. It is table-land, with conical hills at intervals, well watered, rich soil, and excellent pasture. The rock is basalt, and the houses are built of it. Its ancient cities are deserted, but standing. Bedouins still pitch their tents there.

I'vah (2 Ki. xviii. 34). Hit, on the Euphrates. Ahava of Ezra (viii. 15). The ancient city was dedicated to Iva, the god of air. Shalmaneser brought people from it to Samaria, who carried their gods with them, according to custom among all ancient people.

J.

Ja'akan (Deut. x. 6). The Israelites camped around the wells of this tribe, next after Mosera. Taiyibeh (*Rob.*).

Ja'azer and **Ja'zer** (Num. xxxii. 1, 3). In Gilead (Gád), near Heshbon, built by the Amorites. A large section around it was named the Land of Jazer, which was fertile, rich in pasture-land and in vines (Is. xvi. 8; Jer. xlviii. 32). 12 miles north of Heshbon and 9 west of Amman are the ruins of *Szir*, which marks the site.

Ja'bal (Gen. iv. 20). Son of Lamech and Adah, and father of such as dwell in tents; that is, the inventor of tents, and the first Bedouin.

Jab'bok (*pouring out*). River in Gilead (Josh. xii. 2), falling into the Jordan about midway between the Sea of Galilee and the Dead Sea. Jacob and Esau were reconciled on its banks (Gen. xxxii. 22). The border of the children of Ammon was strong (Num. xxi. 24), for the river runs in a deep defile, narrow and wild, fringed by willows, cane, and oleanders, evergreen oak, pine, and arbutus. *Wady Zurka*.

Jabesh' Gil'ead (*dry land in Gilead*). (Num. xxxii. 1.) Chief city in Gilead, first mentioned in the story of the sin and punishment of the Benjamites (Judg. xix., xx., xxi. 8-14). Saul afterward defended it (1 Sam. xi. 1-15); and the people took the bodies of Saul and his sons from the walls of Bethshan and buried them under a tree at Jabesh, with funeral honors (xxxi. 13). Ed Deir in *Wady Yabes*, 6 miles east from Pella, is a ruin marking the site.

Ja'bez (1 Chr. ii. 55). Judah, the residence of certain families of the Scribes.

Jab'neel (*God causeth to be built*). Two of the name. 1. (Josh. xv. 11) Judah, not far from the sea, in Philistia. Jamnia. Now *Yebna*, on a low hill in the midst of a rich plain, 2 miles from the sea-shore. East of it is Mt. Baalah, a low ridge of

limestone hills. The Crusaders built a castle called *Ibelin*, and a church, the ruins of which are still to be seen. — 2. In Naphtali. Lost.

Ja'gur (Josh. xv. 21). Judah, near Edom. Lost.

Jano'ah (2 Ki. xv. 29). Naphtali, 15 miles north of Nazareth. Taken by Tiglath Pileser.

Jano'hah. On the N. E. border of Ephraim, 10 miles S. E. of Nablus, called Yanum, in a valley which slopes toward the Jordan valley. The ancient remains are extensive and interesting; whole houses entirely covered up with rubbish, and the modern huts built over them. About a mile N. E. of the village there is a fine fountain, near a ruined village called Kirbet Yanun.

Ja'num (Josh. xv. 53). Judah among the hills. Lost.

Japhi'a (*splendid*). (Josh. xix. 12.) On the boundary of Zebulun, 2 miles south of Nazareth, called *Yafa*. In Josephus' time it was "a very large village of Lower Galilee, fortified with walls, and full of people" (*Vita*, § 37, 45). A tradition makes Yafa the birthplace of Zebedee, and of the apostles James and John, his children.

Ja'pheth (*to extend*). Eldest son of Noah. See Gomer, Magog, Javan, Tubal, Mesech, and Tiras. p94

Jar'muth (Josh. xv. 35). In the Shefelah; a royal city. Some of the children of Judah lived there after the return from Babylon (Neh. xi. 29). It was one of the five cities whose kings joined in a league against the Gibeonites, and were defeated by Joshua (x. 3). *Yarmuk*, near *Tell Ermuk*, is $1\frac{1}{2}$ miles from Beit Netif. — 2. Issachar (xxi. 29). Lost. Remeth?

Jashu'bile'hem (*the return to bread*). (1 Chr. iv. 22.) A poetical selection from the Book of Ruth. Naomi and Ruth returned to Bethlehem.

Jat'tir (*height*). (Josh. xv. 48.) Judah, among the hills. David sent the town a share of the spoils of Ziklag (1 Sam. xxx. 27). One of "the places which David and his men were wont to haunt" (ver. 31). 12 miles south of Hebron, *Attir* (Arabic for *height*). Stands in ruins on a hill.

Ja'van (Gen. x. 2, 4). Fourth son of Japheth, and father of Elisha, Tarshish, Kittim, and Dodanim. The Hebrew name of Greece (Ezek. xxvii. 13; Dan. viii. 21). In the Cuneatic inscriptions the name is **Yanun**. Homer calls the early settlers of Attica *Iaonas* (Il. xiii. 685). — 2. The Javan of Ezek. xxvii. 19 is **Uzal** in Arabia, which supplied Tyre with sword-blades, cassia, and calamus.

Je'arim, Mount (Josh. xv. 10). Chesalon (now *Keslu*) stands on a steep ridge between Wady Ghurab and Wady Ismail, 7 miles west of Jerusalem.

Je'bus (*trodden down*). (Josh. xv. 8, xviii. 16, 28.) "Which is Jerusalem."

Jegar-sahadutha (*the heap of witness*). Jacob called it Galeed.

Jehosh'aphat, Valley of (Joel, iii. 2). The deep valley between Scopus and Olivet and Jerusalem. Named after the greatest king, after Solomon (2 Chr. xx.). The prophet speaks (poetically?) of the assembly of the nations in this valley. Some believe that Christ will appear the second time here, according to the words of the angels in Acts, i. 11. Kidron.

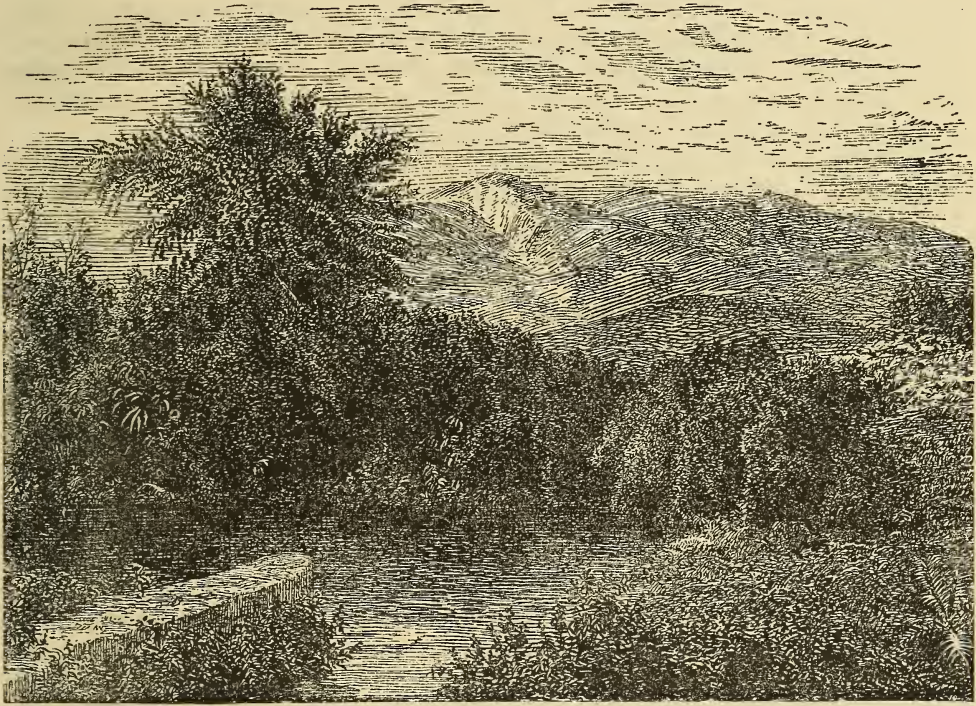
Jeho'vah jireh (*God will provide*). (Gen. xxii. 14.) The name given by Abraham to the place where he was commanded to sacrifice his son Isaac, in the land of Moriah. The name did not continue.

Jeho'vah Nis'si (*God is my banner*). (Ex. xvii. 15.) An altar built by Moses after the victory over the Amalekites. It was on Horeb (Aben Ezra).

Jeho'vah Shalom (*God is peace*). (Judg. vi. 24.) An altar erected by Gideon

in Ophrah, and so named in memory of the salutation of the angel, "Peace be unto thee."

Je'kabzeel (Neh. xi. 25). **Kabzeel**. The name given to it after the return from captivity.



ELISHA'S FOUNTAIN. JERICO.

Jer'icho (*city of the moon*; and another, *a fragrant place*). (Num. xxii. 1.) In the Jordan valley, 8 miles from the Dead Sea and 6 from the Jordan. When the Jews crossed the Jordan, Jericho was a large and strong city; and its origin is not recorded. Since it is not mentioned in Gen. xiii., when Abraham and Lot looked over the plain, it must have been built after that time. It was anciently surrounded by palm-trees, of which there were many kinds (Deut. xxxiv. 3; Jos. B. J., 8, § 3), thickly dotted about in pleasure-gardens; besides balsam, figs, rose-plants, cypress, and many others. Josephus says, "It will not be easy to light on any climate in the habitable earth that can well be compared to it." It was the first city west of the Jordan taken by the Israelites. Joshua cursed the city (Josh. vi. 26), and the curse was fulfilled in the person of Hiel the Bethelite (1 Ki. xvi. 34).

The Roman general Pompey camped there one night, and Gabinius made it one of the five cities of assembly. Under Herod the Great it rose to some importance; was full of treasure of all kinds, and had valuable revenues. Antony gave it to Cleopatra. Herod built a fort there, which he named Cyprus, in honor of his mother; and a tower, Phasælis. He also built a new town higher up the plain, which he also called Phasælis.

Near Jericho was a copious spring, which was healed by Elisha (2 Ki. ii. 19-21), and is now called *Ain es Sultan*. It is about a mile and a half from the modern village of Er Riha.

There are extensive ruins, rubbish, and foundations, in several places, on both sides the Wady Kelt (Brook Cherith) and at the Ain es Sultan, marking ancient sites—the most ancient at the fountain. The city of the New Testament was on the banks of the Wady Kelt, on the direct route from Peræa to Jerusalem. It was visited several times by Jesus. Approaching it he cured one blind man (Luke, xviii. 35), and leaving it he cured another (Mark, x. 46). In the house of Zaccheus (probably in a garden in the suburbs) he related the parable of the Ten Pounds.

Vespasian made it the head of a toparchy. It was destroyed during the siege of Jerusalem. It revived under Saracen rule, and in the time of the Crusades was one of the most fertile regions in Palestine.

Jeru'el, the Wilderness of (2 Chr. xx. 16). Between Tekoa and Engedi, near Berachah, now *Bereikut*. There was a watch-tower (ver. 24), from which the enemy was seen, and reported to Jehoshaphat.

Jeru'salem (*foundation of peace*). First mentioned in Gen. xiv. 18, by the name of Salem, whose king was Melchizedek (who is said by the Rabbis to be the patriarch Shem). The name Shalaim (Ps. lxxvi. 2) means two cities, and is applied to the cities or quarters on (modern) Zion and in the Tyropœon valley. At the conquest of Canaan the name of its king was Adoni-zedek (Josh. x. 1, 3), almost precisely the same as Melchizedek. Joshua speaks of the city as "The Jebusite" (xv. 8), after the name of its occupiers. In the time of the Judges the name was Jebus (xix. 10, 11). Judah could not and Benjamin did not drive out the Jebusites (Josh. xv. 63; Judg. i. 21), and the city only became the capital of the nation after about 450 years from the time of Joshua, when David made it his royal residence, and the sanctuary, near the centre of his kingdom (Ezek. v. 5),—leaving Hebron, where he had reigned seven years. The seat of the religion had been before this at Shechem, Shiloh, Gibeah, Nob, and Gibeon. Zion was now called the City of David, and was soon enlarged by walls, strengthened by towers, and beautified by a palace for the king, built by the mechanics of Hiram, king of Tyre. After the ark, which had rested at Kirjath Jearim 20 years after Eli's death, was brought to Zion, David assumed the duties of priest as well as king, offering burnt-offerings and peace-offerings under a new tent in the citadel of Zion. The ark was only removed from here to the Temple of Solomon. David's royal gardens were in the valley at En Rogel. David and most of his successors were buried in the citadel, but there are no traces of their tombs. The sepulchres of David were in or near Ophel (Neh. iii. 16, xii. 37). The three great works of Solomon were the Temple, with its east wall and cloister, the Palace, and Wall of Jerusalem (Josephus). Also a palace for his Egyptian wife; which was not on Zion (1 Ki. vii. 8, ix. 24; 2 Chr. viii. 11). "All of these were costly stones, * * *sawed with saws*," just such stone as is now found in the great quarry under the city, north of the Temple area, which may be sawed almost as easy as chalk. The buildings probably required for residences by the thousand women of Solomon's house, who were of several nations and of different religions; the colleges for the several priests (very much such a state of things as is now found in the city, except that the various sects support themselves independently of each other); the 1400 chariots, and 12,000 riding-horses requiring stables; and besides all these, "all that he desired to build in Jerusalem and in Lebanon," shows the activity of his reign. And we are compelled to notice that he also built

shrines for Ashtoreth, Chemosh, and Milcom, heathen divinities, on the site now occupied by the village of Siloam, on that part of Olivet called the Mt. of Corruption (1 Ki. xi; 2 Ki. xxiii); which Josiah destroyed, together with an image of Molech in Hinnom, 360 years after.

The first relic that we have in our day of the time of Solomon is a part of the foundation wall of the Temple platform, lately uncovered, an outline sketch of which is in the margin. These are the kind of stones that were "sawed," now very much harder, after long exposure.

The Son of Sirach (and also Tacitus) speaks of a "sea" of waters that was under the Temple, and this was recently brought

to light by *Robinson* and *Barclay*, who give its dimensions, and a sketch (*City of the Great King*, 526). It is 736 feet in circuit, 42 in depth, and capable of holding two million gallons.

The columns were once covered with metal, but are now bare, or plastered stone.

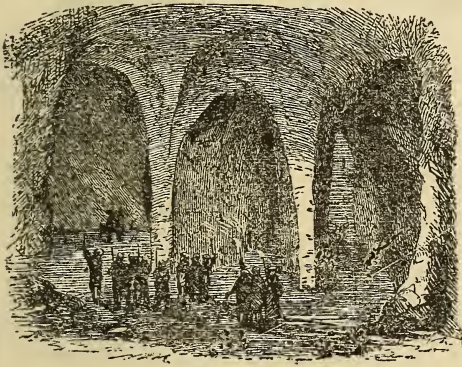
The rain from the mosque of Aksa, and other buildings, is

drained into it. No fountain has been discovered.

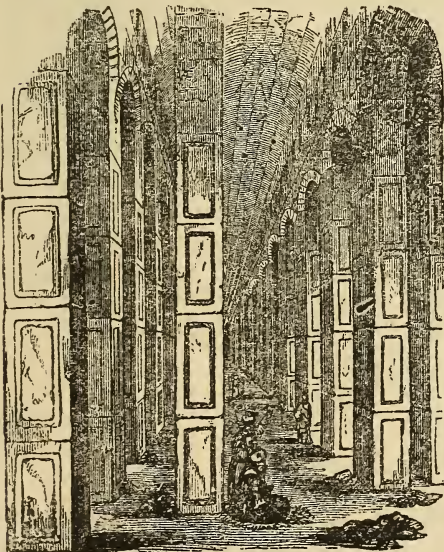
Under the S. E. corner of the Temple area are many columns

arched over, supporting the platform above at its level, resting on the uneven surface of the original hill. The piers, or columns, are from 3 to 8 feet in diameter, from 5 to 23 feet apart, and there are 15 rows; and opening into this place, which is called Solomon's stables, is a triple gate, under the Aksa mosque. West of these, under the actual temple site, now under the Aksa mosque, is another series of piers and vaults, which seem to have been built up from more ancient materials. Besides the citadel, now called David's tower, there are scarcely any very ancient remains in the city that have not been thrown down and built up again several times.

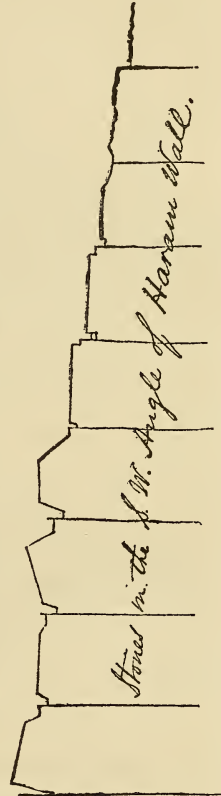
"Wilson's arch" is one of a series forming an approach from Zion to the



THE ROYAL CISTERNS OF THE TEMPLE.



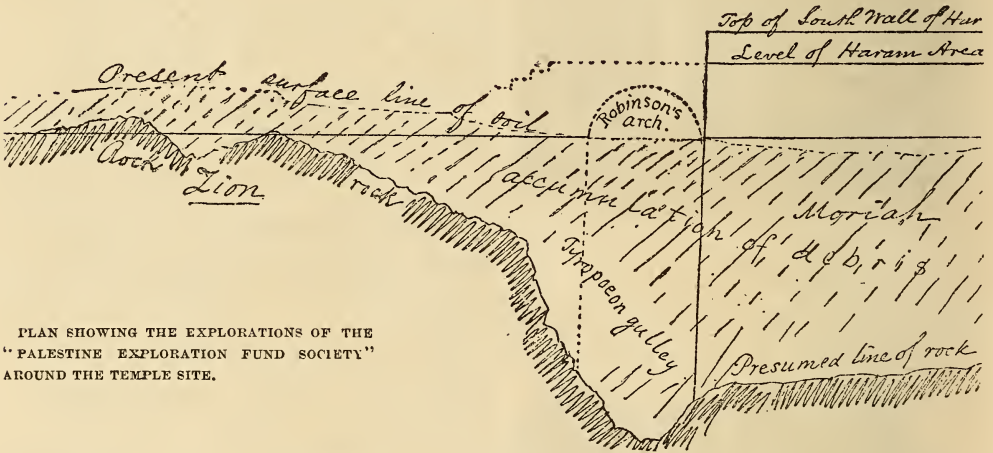
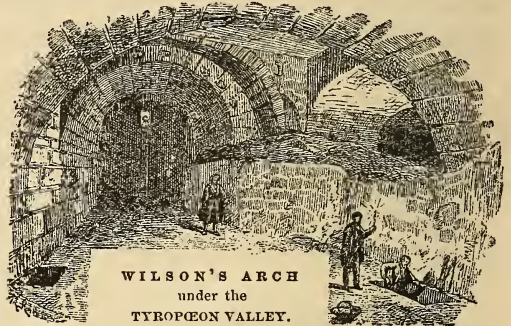
PIERS UNDER S. E. CORNER OF THE TEMPLE PLATFORM.



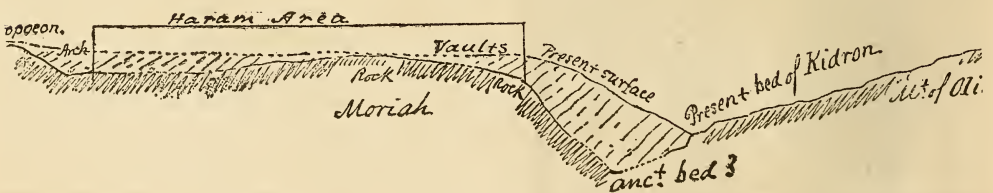
TEMPLE FOUNDATION
BY SOLOMON.

temple enclosure. Solomon's aqueduct from the Pools above Etham passes over this arch, and under the street above. This arch has at one time been used as a cistern. The rock was found on sinking a shaft 51 feet 6 inches below the floor. Below this room there were found vaults, tanks, &c., and a secret passage east and west, probably connecting the Temple with Zion.

The extent of the filling up above the original rock can be seen from this plan, where the debris is 85 feet deep at the S. W. corner of the Haram wall. The "chippings" of the stones and absence of any pieces of pottery, &c., show that this dirt, close to the wall, had never been disturbed since Hiram's builders put it there. The spring of "Robinson's Arch" is seen in its place; and the stones composing the arch were found by Lieut. Warren



buried under 40 feet of rubbish; one stone having broken through the roof of an aqueduct, lay on the rocky bottom at the depth of 63 feet. (See page 107.)



This plan is of the city as it now is; with a few signs indicating ancient works, sites of ancient walls, churches, towers, and other structures in different ages; as many as could be laid down without confusing the work.

• There are almost as many different theories about these ancient walls, &c., as there are writers about them, and as our space will admit only one, that one has been selected for its simplicity.

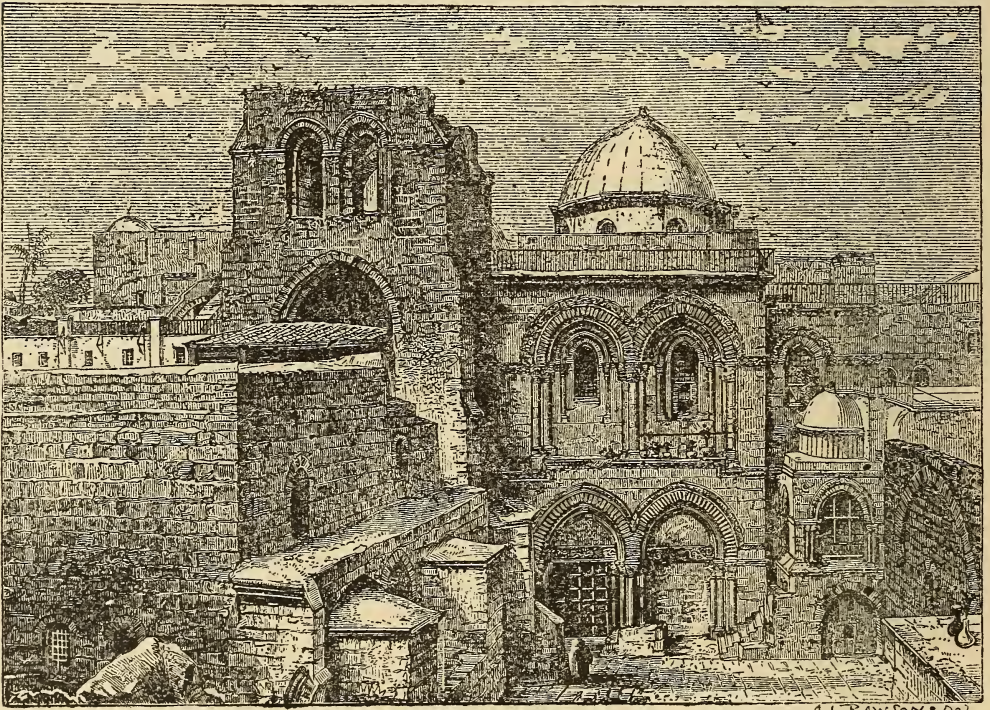


PLAN OF THE CITY OF JERUSALEM.

Many localities are named on the plan; others are numbered and named here. Beginning on Mt. Zion:—1. Armenian convent and other buildings, hospital, college,

&c. 2. English consulate and the church of St. James. 3. Tower of Hippicus. 4. Hezekiah pool. 5. Citadel (modern). 6. Greek convent. 7. Coptic convent. 8. Latin convent. 9, 9, 9. Via Dolorosa. 10. Pilate's house (ancient citadel). 11. Bethesda pool. 12. St. Ann Church. The heights above the ocean level are given in English feet on several localities.

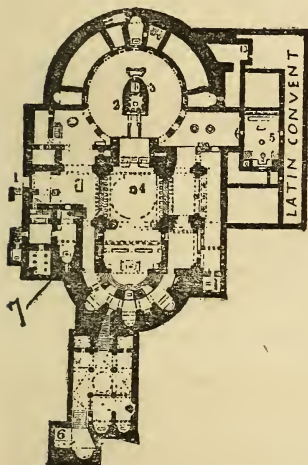
The city is small, but there is scarcely a place of any note, not even Nineveh or Babylon, that has been, to modern scholars, such a profound puzzle. The descriptions of Josephus are minute, his knowledge being exact and complete; and the hills on which the city stands are so marked and distinct from each other, that it seems almost marvellous that there could have been any difficulty, until we are reminded of the fact that during the middle ages, and especially during the Crusades, it was regarded as a peculiarly sacred city, and as such must needs have every event that is mentioned in the Bible as having happened in or near it, located and honored with some monument, costly and showy in proportion to the importance of the event so honored.



CHURCH OF THE HOLY SEPULCHRE.

One of the most extensive of these monuments is the Church of the *Holy Sepulchre*, a collection of buildings in a vast mass, without order, 350 feet long by 280 wide, including seventy sacred localities, presided over by seventeen different sects in separate chapels inside the edifice. To describe these various "stations" would require a volume, and it has been already done completely by *Bartlett* (*Walks about Jerusalem: Jerusalem Revisited*); *Barclay* (*City of the Great King*); *Thomson* (*Land and Book*); in *Smith's Dictionary of the Bible*; *Kitto's Cyclopedia*; by *Tristram*, and others. The numbers on the plan of the church indicate:—1. The entrance. 2. Chapel of the

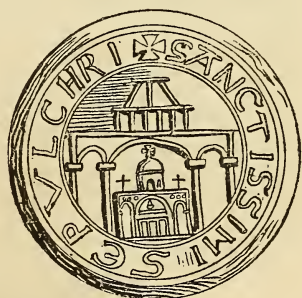
Angel; a small model of a church, 10 feet wide and 20 feet high, standing under the great dome, built of marble, and containing The Holy Sepulchre (3). 4. Is the "centre of the world," according to the Greeks (based on Ezek. v. 5). 5. Latin church. 6. Forty-nine steps of solid rock lead down to the Chapel of the "Finding of the Cross." 7. Calvary; to which there is an ascent of marble steps from near 1. Although it is no proof of the truth of the traditions which locate the "stations" in this church, yet De Vogue and others (Sandys) give us a great mass of historical evidence that there has been a Church of the Holy Sepulchre for many ages in the city. The oldest engraved *seal of the city* is that given here, dated A. D. 1150; and there seems to



PLAN OF THE CHURCH OF THE
HOLY SEPULCHRE.

have been a small church inside the larger one at that time, as there is now. The next one, dated 1162-1172, gives the Tower of David and the Temple, besides the Sepulchre; which would favor the opinion of

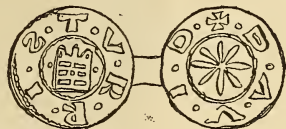
Fergusson, in Smith's Dict. (article Jerusalem), that Moriah, Zion, the City of David, and the Holy Sepulchre were all on the same hill, now called the Haram. The history is continued in the seal of Baldwin IV., 1174, with the inscription "Tower of David;" and also by many others, which may be seen in De Vogue's work. The plan of the church of those ancient times is very much like that of the present day. That in Sandys, of 200 years ago, is almost identical. The Knights of



HOLY SEPULCHRE, A. D. 1150.



★CIVITAS REGIS REGUM OMNIUM.
Holy Sep. Tower of David. Temple.
AMORIUM I. 1162-1173.



TURIS DAVID ★
BALDWIN IV. 1174-1185 A. D.

St. John, the ruins of whose hospital are in the next block south of the Sepulchre Church, have left a seal of their order, which gives a hint of their objects

and duties also. Jerusalem is now a sort of collection of churches and hospitals, with a great many vacant places strewn with ruins. Pilate's house, where Jesus was judged, is located at the N. W. corner of the Haram area, and it probably stood on the site of the Citadel of David. The Crusaders respected the Dome of the Rock, and held sacred service in it, but used the Aksa mosque for a stable, despising it as a work of Jews, the Temple of Solomon. It was so only in location, for El Aksa was built by the Mohammedans in the seventh century, on the site of the Temple of Solomon, whom they reverence among the prophets, as well as David, and also Jesus, the son of David.

The twelve columns around the centre (with four square piers at equal inter-

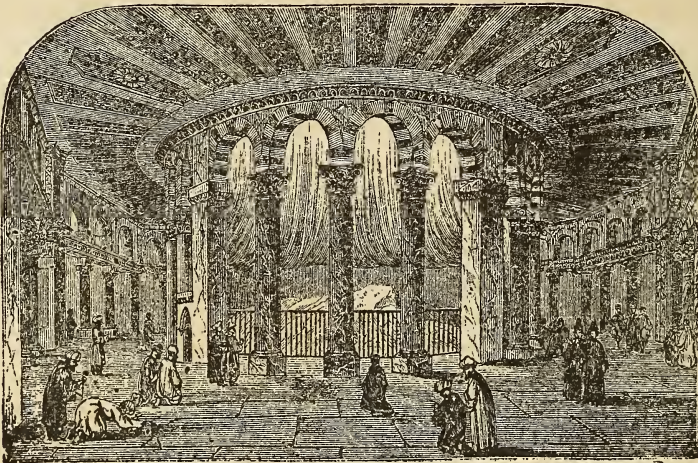
vals) are of porphyry and have gilded capitals; the canopy is of crimson silk. The outside of this church is eight-sided, of marble, covered in the upper part with the finest glazed tiles, in colors, to the top of the dome, which is finished with a spire and bronze crescent. The piece of native rock, the top of which shows white in the picture, is 60 feet long by 55 wide, and 12 feet high above the floor at the highest point, and is hollowed out underneath,—forming a large room, which is believed by many to have been the real sepulchre of Jesus, now very much enlarged.

The Temple has so entirely disappeared, that “not one stone is left on another.” And besides, its very location is still a matter of guesses and speculation. Several churches, a pagan temple, and other buildings have occupied the platform for ages, and have disappeared, leaving very few traces.

The first mention of a street in the city is in 2 Chr. xxix. 4, where Hezekiah gathered the priests and Levites into the East street and his soldiers in the street of the City of David (xxxii. 5, 6). The Bakers’ street is mentioned as that from which the prophet Jeremiah was to receive his daily allowance, while he was in prison (Jer. xxxvii. 21). The Cheesemongers’ street of Josephus is supposed to have been in the Tyropœon valley.

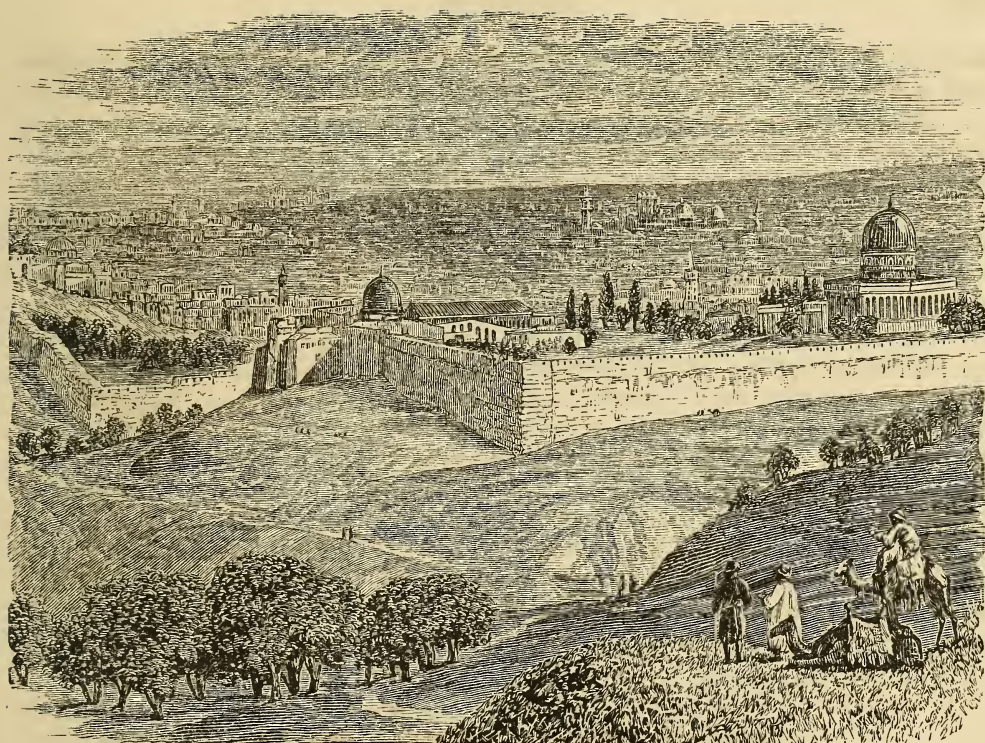


HOSPITALIS JERUSALEM.
Knights of St. John.



INTERIOR OF THE DOME OF THE ROCK.
(The Rock of ARAUNAH is shown inside of the railing.)

The circuit of the outer wall in the time of Christ was about four miles. Josephus says (Wars, v. 4) there were many towers 30 feet square (some larger), and solid for a height of 30 feet. Above the base there were rooms for the soldiers; and over these again rooms, and cisterns for water. There were on the third wall 90 towers, 300 feet apart; 40 on the middle wall, and on the old wall 60. Psephinus, the most northern, was on high ground N. W. of the city, was 105 feet high, and eight-sided. From its top could be seen the Jordan and the Dead Sea eastward, and the

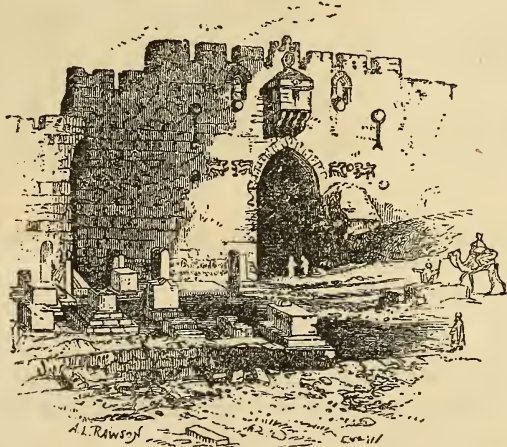


VUE OF JERUSALEM FROM THE SPOT WHERE JESUS WEPT OVER THE CITY.

Great Sea westward. The tower Hippicus was named by Herod after his friend ; and Phasælus after his (Herod's) brother, and it was 135 feet high ; finished inside and outside "like a royal palace." Another was named after Mariamne, Herod's queen. It was 75 feet high and equally splendid. The Castle of Antonia, at the N. W. corner of the Temple area, was built by John Hyrcanus. Pilate's judgment-hall was in this castle, which was probably on the site of David's citadel (John, xviii. 28, xix. 9). The towers of Meah and Haneel are also mentioned in Neh. iii. 1 ; Jer. xxi. 38.

The ancient plans located St. Stephen's Gate on the north side of the city, at what is now called Damascus Gate. The view shows a few of the tombs and gravestones, of which there are thousands in this valley of Jehoshaphat. The lions on each side of the gateway may date from the Crusades.

The water supply of the city has been remarkable in all ages for being sufficient in times of extreme drought, siege, and famine. Hezekiah "stopped" some sources, which have remained hidden to the present ; and it can only be supposed that they were north of the city (2 Chron. xxxii.



ST. STEPHEN'S GATE.

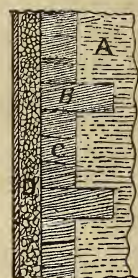
4, &c.). Nearly every house has its cistern, or several, large or small. But the one pool of all others was Bethesda, which was near the Sheep-gate.

The masonry is of large blocks of stone, 18 to 20 inches square (A). The joints are hollowed out and blocks 16 inches deep inserted half their length (B); the spaces between these blocks being filled by others 8 inches deep. Over these is a coarse plaster with gravel (D); and the inside finish is a thick coat of cement.

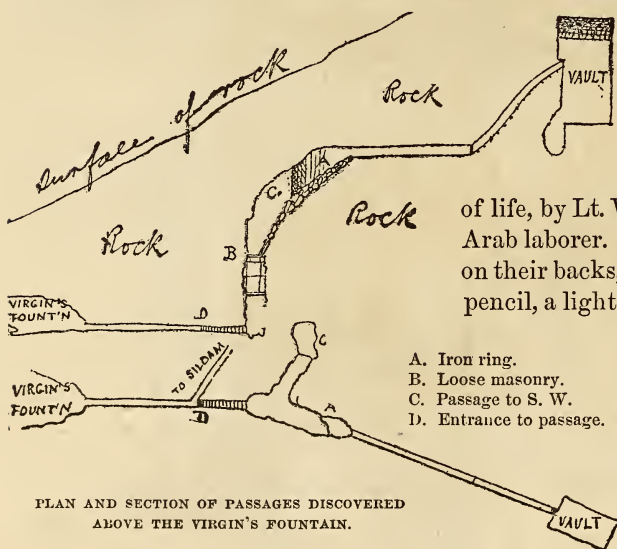
The identity of this pool with that mentioned in the Gospel has been the source of many and long arguments, but the conclusion that it is the real Bethesda seems to be gaining in favor.

Siloam is supplied by an underground passage from the Virgin Fountain, 1700 feet long. Recent explorations have discovered a water supply of the Virgin Fountain from a vault in the side of Ophel above it, shown in the plan and section here given. From this and many other recent discoveries it appears that Jerusalem is undermined with a series of water-courses, and they are frequently alluded to by Josephus and other ancient writers.

In all the accounts of the sieges of the city we read of the besiegers suffering from thirst, but of the besieged from hunger only, since there never was a scarcity of water inside of the walls.



MASONRY LINING
BETHESDA.



PLAN AND SECTION OF PASSAGES DISCOVERED
ABOVE THE VIRGIN'S FOUNTAIN.

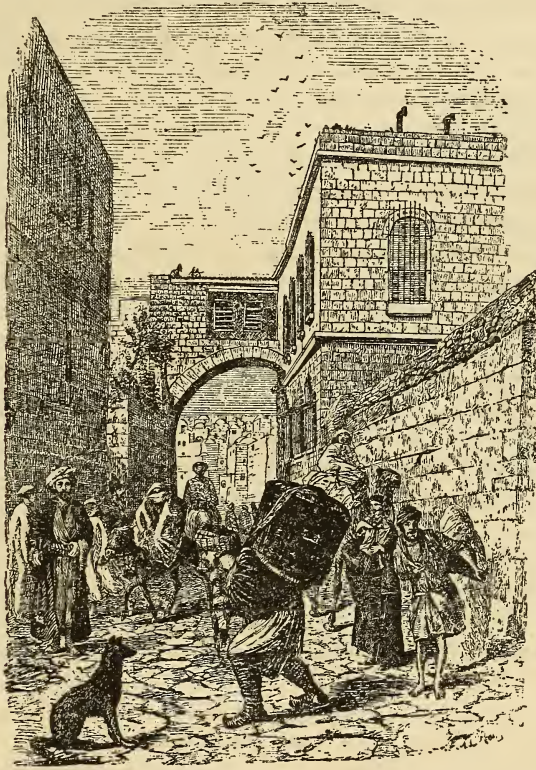
The proof of the connection, by an underground passage, of the Fountain of the Virgin with the Pool of Siloam was obtained, with great labor, and peril, and imminent risk of life, by Lt. Warren, Sergeant Birtles, and an Arab laborer. They were obliged to crawl along on their backs, carrying instruments, books, and pencil, a lighted candle in the mouth, and in a

stream of dirty water 12 inches deep, in a passage which was sometimes only 16 to 20 inches high. The passage is about 1700 feet between the two pools, crooked, and occupied the party about four hours in its exploration.

Abundance of water was required in the Jewish public worship, a part of which was a ceremonial of ablution. The many sources of supply and the means of storing it for use during the dry season, sieges, and times of drought, may be seen in the following list of fountains, pools, &c.

The brook *Kidron*. There was "a little river" in this valley, seen by Sir John Maundeville as late as 1322: the *waters of Gihon* were called "the brook that flowed through the land," and was brought straight down to the west side of the City of David (2 Chron. xxxii. 30). Solomon was anointed king at the lower fountain of

Gihon (1 Ki. i. 33-45), which was located somewhere between Acra, Bezetha, and Moriah, and not in Hinnom, as now stated (*Barclay*); the Gihon valley would then commence north of the Damascus Gate, and end in the Tyropœon: *Siloam*; *En Rogel*; *Motza* (*spring-head*), Ain el Durrage (?), S. E. of En Rogel; *Dragon's Well* (in Hinnom, not far from the Jaffa Gate, the ancient Valley Gate); *Aqueduct of Pilate*, "whereby he brought water from a distance of 400 furlongs" (Josephus, Wars, ii. ix. 4); the *Stone Aqueduct* described by Aristeus; *Solomon's Pools* at Etham, and the aqueduct from them to the city, giving off a branch to the *Great Pool*, now Lower Gihon. Barclay thinks Herod brought the water from Etham by a more direct route

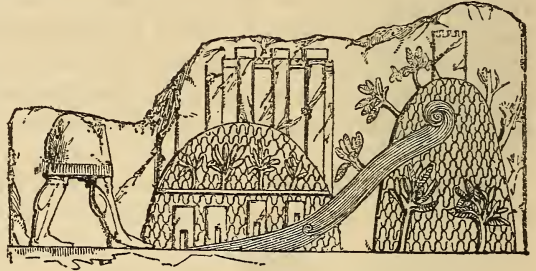


ARCH OF ECCE HOMO, VIA DOLOROSA.

than Solomon, and supplied the Upper Gihon Pool, the *Serpent's Pool* of Josephus. *Pool of Hezekiah*, built by Herod; a very large Pool near the Fish Gate (near St. Ann Church, Brocardus, in 1283); *Lacus Quidam*, not located; *The Pool that was made* somewhere in the Tyropœon, of which there are no traces; *Ditch* between Zion and Ophel—bears all the marks of having been an ancient pool: a large Pool (100 feet around), near the Absalom Pillar; the Well of Flagellation and two large tanks near Damascus Gate; the "Sea" under the Temple site, into which there are eight well-holes, from the platform above; 43 well-mouths in the Haram area lead down to wells or reservoirs; Well of the Healing, in Valley street; the Pilgrim Pool, near the Herod Gate; Helena's Cistern, in the Coptic convent; Cotton Megara Pool; Lady Mary

Pool, near the St. Stephen Gate; Bath of Tiberius, on Zion, near the English Cemetery; several very large pools, or tanks, within a mile radius of the city, more or less in ruins; and the great number of cisterns, before mentioned, under private houses, into which rain-water is conducted.

This picture of a siege of the city was found sculptured on a slab in the ruins of Khorsabad (see plan on page 47), in the "Retiring Chamber" of the palace, and is a concise and interesting record. At that time, it seems that the brook Kidron was full of water, and there were a plenty of olive-trees on the hills about the city. There are now but a very few trees near the walls, the most interesting being those in the Garden of Gethsemane. Titus



JERUSALEM BESIEGED.
Assyrian Sculpture. Botta, pl. 73.

cut down all the trees around Jerusalem, and his tenth legion was camped on Olivet, building their part of the wall surrounding the city, along the bottom of the valley of Kidron. The Turks have pleasure-grounds, or gardens, farther up the valley (half a mile or so), where they resort to enjoy the cool shade of the olive-trees, some of which are quite as large as those in Gethsemane, and, it may be, as old. The antiquity of those in Gethsemane is argued from the tax, which is fixed by the Turks at *one medina* for each tree, which rate dates from before or at the time of their conquest; all those planted since everywhere in the empire being taxed one-half their produce. This would carry the date back to A. D. 634, when Omar took Jerusalem; or to the time when the Turks took it, A. D. 1087.

There are no level streets, and the passenger is always ascending or descending, over rough and uncared-for ways. The houses are built on heaps of rubbish, which have been gathering for ages. The foundations for the Church of St. James (English) rest on piers, built up from the rock through 40 to 50 feet of debris. The streets are often very narrow, the widest being only eight to ten feet. The houses are often built across the street on arches; and the custom of shading them with awnings of mats or boards, suspended by ropes, makes them dark and cool, which is very grateful in that hot climate. Only two or three streets have a name, except such as are being adopted lately by the Franks, generally those used by the Crusaders.

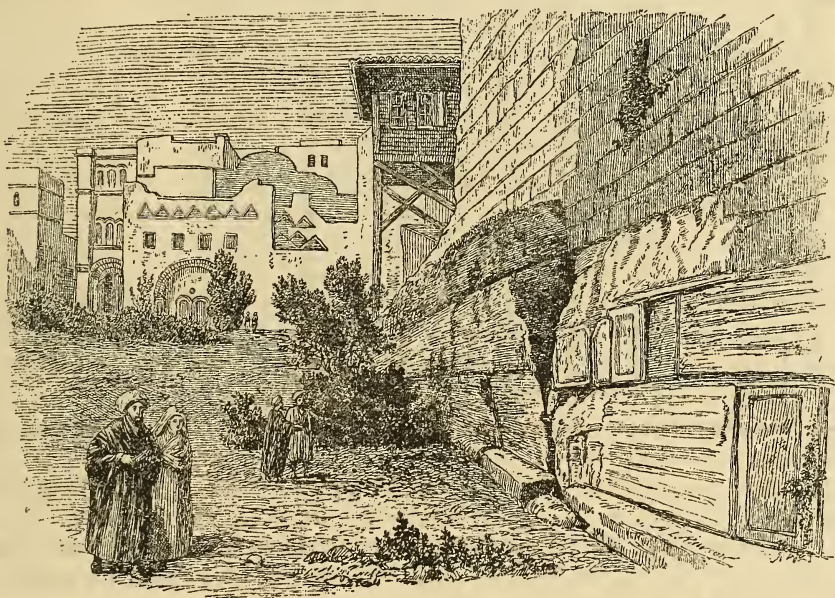
The materials used for building is the native limestone, generally broken into squares, not hewn, or sawn, except by the most wealthy. In many walls may be found fragments of ancient structures, such as cornices, columns, capitals, and mutilated structures, built in as raw material. Timber is only brought from other countries, and therefore very costly, and is only used for window-frames and doors, but not for floors or roofs. The windows are always small, and, if large enough to admit a thief, are barred with iron, and give the houses a jail-like appearance. Window-glass is only found in the houses of the rich. Only one door opens on the street, and there are no windows in the lower story opening on the street, secluding the houses, but making dismal streets. The interior of the rooms is pleasing, because of the arches and domes required in forming the upper stories and roof. The floors are frequently laid with colored stones, arranged in most beautiful patterns.

The principal trade is in beads, crosses, incense, crucifixes, pilgrim-shells, staffs,

pressed flowers, and other keepsakes (besides relics, which are made in great quantities), with the thousands of pilgrims and other travellers, who visit the country every year. Soap-making, and weaving of coarse cotton cloth, are almost the only active manufactures in the city.

A vast number live professedly on charity. There are separate bazars, frequented by the different people: by the Jews, in the street near their great synagogue, on the east slope of Mount Zion; by the Turks, in David, Damascus, and Temple streets; by the Arabs, in Via Dolorosa (El Wad), near the St. Ann church; and by the Christians, in Patriarch street. The Cotton Bazar was once a very grand structure, but it is now abandoned to rubbish, and only used as a passage-way to the Haram area.

This short account of the "Holy City" would be still more incomplete without some brief notice of Solomon's Temple, and its successors.



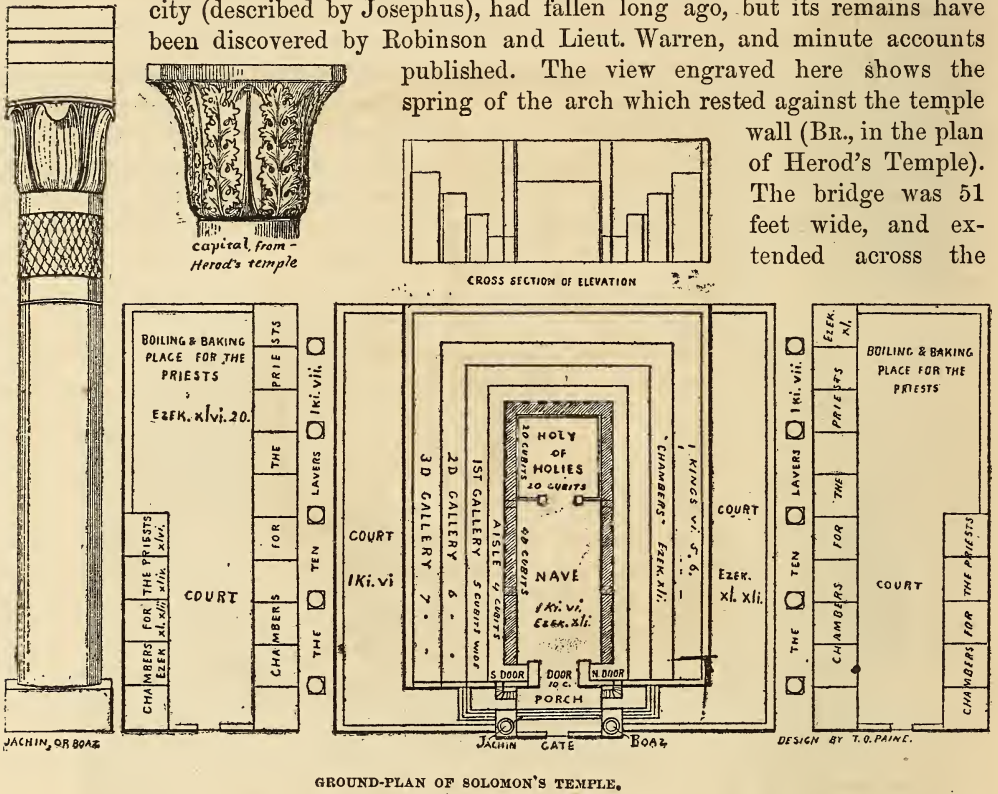
"ROBINSON'S ARCH."

Whatever we know about them is to be found in the First Book of Kings, in Jeremiah, in Ezekiel (who saw the first temple in a vision, ch. xl.), in Josephus, in Aristeas; and after these, the modern books of Williams, Robinson, Barclay, and Paine, in our language; and of those in foreign, the best is the German of Dr. Neumann of Gotha (*Die Stiftshütte*). Mr. Paine's plan is copied here, because of its simplicity, and seeming fidelity to the original, as critically and clearly interpreted by the author (*Solomon's Temple—T. O. Paine*).

Of the temple of Zerubbabel there is a very short account in Ezra, and in Hecataeus, quoted by Josephus. The size was a third larger than Solomon's, but its ornamentation was less showy. The size of either was less than the average of our churches in the country villages. Josephus is almost the only authority for all we know about the Temple of Herod, which was the one seen by Jesus. There is not a word in the New Testament about its appearance, nor even its location. But it is

supposed that while the figures of Josephus are correct as to the ground-plan, his figures of the elevation are twice the real height. (Ant. xv. 11. 3.)

The bridge on which Titus stood at the siege and destruction of the city (described by Josephus), had fallen long ago, but its remains have been discovered by Robinson and Lient. Warren, and minute accounts published. The view engraved here shows the spring of the arch which rested against the temple wall (Br., in the plan of Herod's Temple). The bridge was 51 feet wide, and extended across the

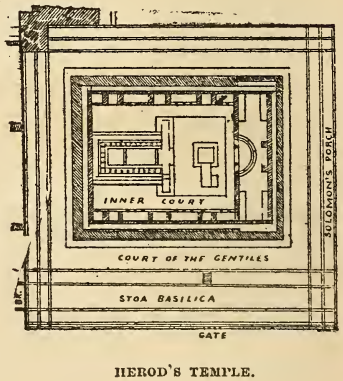


valley to Zion, 350 feet; probably resting on five or six arches (see page 00). One of the stones, shown in the cut, is 21 feet long, and another 29, by nearly 6 wide.

The famous "Wailing-place" of the Jews (where they go to bewail the desolation of Zion) is a few rods north of this place.

"The past of Jerusalem is overflowing with thought. But the future is equally impressive. These ruins are not always to remain. The future Temple, and the restored Israel, when 'Jerusalem shall be the throne of the Lord to all nations,' claim the most earnest thought. The day when 'the feet' of the Lord 'shall stand on the Mount of Olives, which is over against Jerusalem toward the east,' is full of importance; and whether we look back or forward, we have to speak of Zion as 'the joy of the whole earth,' for 'salvation is of the Jews.' The present missionary work in Jerusalem is deeply interesting. * * But surely there is no spot on earth like Jerusalem."—(Dr. Tyng.)

Jesha'nah. Taken by Abijah from Jeroboam (2 Chr. xiii. 19). Lost.



Jeshi'mon. Canaanite name for the wilderness of Judæa (1 Sam. xxiii. 19).

Jesh'ua. S., near Molada (Neh. xi. 26).

Je'tur (*an encampment of nomads*). Settled and named **Ituræa** (Gen. xxv. 15).

Jeth'lah. In Dan (Josh. xix. 42), near Ajalon. Lost.



EASTERN BAZAR.

Jez'reel (*what God plants*). At the west foot of Mt. Gilboa, on a hill overlooking the great plain of Jezreel (Esdraelon, Judith, iv. 5). The hill is rocky and steep on the N. E. side, and about a hundred feet high. Carmel can be seen to the west, and the Jordan valley to the east. There was a temple here to Astarte, with



JEZREEL.

400 priests, supported by Jezebel; Ahab's palace (ivory house, 1 Ki. xxiii. 39); a watch-tower (2 Ki. ix. 17), which may be also the tower in Jezreel near which Pharaoh encamped when Josiah "went against him" and was wounded (xxiii. 29); and the spring of Harod is about a mile east, where the story of Gideon's night adventure with lamps and pitchers is located, and also the defeat and death of Saul and Jonathan. To this city Elijah ran before Ahab from Carmel, 12 miles; here Naboth was murdered, that Ahab might have his vineyard; and the "house of Ahab" (the

whole family) were killed; and Jezebel was thrown from a window and eaten by dogs. There are about a dozen poor houses and a ruined tower in the modern village, which is called *Zerin*.

Jiph'tah. Judah, in the Shefelah (Josh. xv. 43). Lost.

Jiph'tah-el, *the Valley of*. Jotapata (the same city) was besieged by Vespasian, held out, and stood a long time (B. J. iii. 7). Now *Jefat*, 12 miles N. W. of Nazareth. The valley of Abilin extends from near *Jefat* to the plain of Acre.

Jog'behah (*to be high*). Built and fortified by the tribe of Gad (Num. xxxii. 35). Mentioned in the account of Gideon, in Judg. viii. 11. Lost.

Jok'deam (*people's town*). South of Hebron. Lost. (Josh. xv. 56.)

Jok'meam (1 Chr. vi. 68). Kitzaïm in Josh. xxi. 22. In the Jordan Valley, near the east end of Esdraelon (1 Ki. iv. 12).

Jok'neam. An ancient Canaanitish city at the eastern end of Mt. Carmel, now *Tell Kaimon*. (Josh. xii. 22, xxi. 34.)

Joktheel. In the Shefelah (Josh. xv. 38). **Jectheel** (*subdued of God*), was the name given by Amaziah to Petra, as a sign of his victory (2 Ki. xiv. 7).

Joppa (*Jafo, beauty*). In Dan, on the sea-shore (Josh. xix. 46). It was made the seaport of Solomon's capital (2 Chr. ii. 16); and the cedar for Solomon's temple, and also the second Zerubbabel's, was landed here (Ezra, iii. 7). Jonah embarked here, to escape from the unpleasant mission to Nineveh (i. 3). During the wars of the Maccabees it was a principal stronghold (1 Macc. x. 75; &c.; Ant. xiii. 15, 1). Peter's "vision of tolerance," which showed him that the distinction between Jew and Gentile was forever removed by the Gospel, was on a house-top in Joppa (Acts, x. 9-18).

It was the seat of a bishopric up to its capture by the Saracens. Pilgrims from all Christian lands have landed here for many ages, to go up to Jerusalem. During the Crusades, it was taken and retaken many times by Franks and Saracens. Saladin destroyed, and Richard of England (Lion-heart) rebuilt, its fortifications. In the 13th century it did not contain a house. It now has about 5,000 people, and stands on a hill, close to the sea, and is surrounded by several miles of orchards of orange, lemon, apricot, and other trees, which, for luxuriance and beauty, are not surpassed in the world. It has three convents—Greek, Latin, and Armenian—and several mosques.

Jot'bah (2 Ki. xxi. 19). Native city of Meshullemeth, the mother of Amon, a king of Judah.

Jot'bathah (Deut. x. 7). *A land of torrents*, or torrent-beds, which was somewhere on the west side of the Arabah.

Jut'tah (*inclined?*). An ancient city of Judah, allotted to the priests (Josh. xv. 55). The residence of Zacharias, a priest, the father of John the Baptist. It is now a large village, five miles south of Hebron. (See Luke, i.)



PTOLEMY PHILADELPHUS, KING OF EGYPT.
STRUCK AT TYRE.

K.

Kabzeel' (*gathered by God*). Judah in the S. E. (Josh. xv. 21). The native place of Benaiah, one of David's "mighty men" (2 Sam. xxiii. 20; 1 Chr. xi. 22). Jekabzeel in Neh. xi. 25, where it is one of the places occupied after the return from captivity. It was probably a shepherd settlement (so many of which are known), and its name derived from "the gathering of the flocks."

Kades (Judith, i. 9). Summoned to aid him by Nebuchadnezzar. Kadesh Naphtali (Josh. xv. 23).

Kadesh. K. barnea (*holy places*). *El Mishpat* (*spring of judgment*), which is Kadesh (Gen. xiv. 7). The most northern place reached by the Israelites in their direct road to Canaan. From whence the spies were sent, and to which they returned. Miriam (sister to Moses) died there. The people murmured for water, and Moses "smote the rock twice," and brought water out of the rock, and called the place Meribah (*strife*); and from here messengers were sent to the king of Edom (Num. xx.). Located at *Ain el Weibeh*, on the western side of the Arabah, N. W. of Petra, where there is the most copious fountain and the most important watering-place in that valley. There are no ruins of any "city" (v. 16), nor of the tomb of Miriam (Jerome, *Onom.*). (See **Wandering**.)

Ka'nah (*reed*). (Josh. xix. 28.) Asher. Seven miles S. E. of Tyre, a village of 300 families. A mile north of it is an ancient site (Em el Awamid, *mother of columns*), with ruins, some of which are colossal—foundations, oil-presses, cisterns, and posts of houses, and great numbers of columns (L. and B., 298). **Ain Kanah**, five miles S. E. of Sidon, is also claimed as the true site.

Kanah, the river. River boundary between Ephraim and Manasseh, flowing into the Mediterranean two miles S. of Caesarea (Josh. xvi. 8, xvii. 9), now called *Nahr Akhdar*.

Ka'rem (Ain). Ain Karim, four miles W. of Jerusalem; the birthplace of John the Baptist. There is a convent and a church, which is said to stand on the site of



AIN KARIM.

the house of Zacharias. In the Septuagint there is a list of eleven towns (one of which is Karem) lying west of Jerusalem in a group, which is omitted in the Hebrew.

Karka'a (*flat*). On the boundary, next to Azmon, on the south of Judah (Josh. xv. 3). Lost.

Karkor (*level place*). Where Zeba and Zalmunna felt "secure" with their host, and Gideon smote them (Judg. viii. 10, 11). Somewhere on the level Mishor, but not identified.

Kar'tah (*city*). (Josh. xxi. 34.) In Zebulon. Lost.

Kar'tan (*two towns*). Naphtali (Josh. xxi. 32). Kirjathaim?

Katt'ath (*small*). Zebulon (Josh. xix. 13). Lost.

Ke'dar (*black*). Second son of Ishmael (Gen. xxv. 13). Settled his tribe in the N. W. of Medina, in Arabia, bordering Palestine. The glory of the sons of Kedar is mentioned by Isaiah (xxi. 13-17), their villages (xlii. 11), and their princes by Ezekiel (xxvii. 21), who supplied Tyre with sheep and goats; and in Canticles (i. 5) their tents are noticed as "black, but comely." Mohammed traces his lineage to Abraham through the celebrated Koreish tribe, which sprang from Kedar. The Arabs in the Hejaz are called Beni Harb (*men of war*), and are Ishmaelites as of old, from their beginning. Palgrave says their language is as pure now as when the Koran was written (A. D. 610), having remained unchanged more than 1200 years; a fine proof of the permanency of Eastern institutions.

Ke'demoth (*beginnings*). Reuben, east of the Dead Sea, near the Arnon (Deut. ii. 26). Name of a city and a wilderness (*i. e.*, 'the pasture-land') near it. Lost. This district has not been explored.

Ke'desh (*sanctuary*). 1. Kedesh in Galilee, one of the Cities of Refuge. A fortified city in Naphtali (Josh. xix. 37). The residence of Barak (Judg. iv. 6), where he and Deborah assembled their army. The tree of Zaananim, under which was pitched the tent in which Sisera was killed, was in the vicinity. It was captured by Tiglath Pileser, with other towns, and its people carried to Assyria (2 Ki. xv). The tomb of Barak was shown in the 12th century (*Benjamin of Tudela*). The site is beautiful. A little green plain among the mountains, with a border of wooded hills, and well watered. The ruins on a rounded *tell*, which was once fortified, and the broken columns and handsome capitals, sarcophagi, and heaps of hewn stones, show its former grandeur. — 2. In Issachar. (Josh. xxi. 28 has Kishon, and 1 Chr. vi. 72, Kedesh.) — 3. South, in Judah (Josh. xv. 23). Kadesh Barnea?

Kedron. Kidron.

Kehe'lathah (*assembly*). (Num. xxxiii. 22.) Between Sinai and Kadesh. Lost.

Ke'ilah (*fort*). Judah, in the Shefelah (Josh. xv. 44). David rescued it from the Philistines in harvest-time (1 Sam. xxiii. 1). It was then fortified (ver. 7). After the return from Babylon the people of Keilah assisted Nehemiah in rebuilding the walls of Jerusalem (Neh. iii. 17, 18). The tomb of the prophet Habakkuk was said to be here, by Josephus and Jerome. The site is located N. W. of Hebron about ten miles, on a projecting cliff on the right bank of Wady el Feranj, where there is a large ruined castle called *Kilah*.

Ke'nath (*possession*). A strong city of Bashan, or rather Argob. Taken by Nobah, who changed its name to Nobah (Num. xxxiii. 42). One of 60 cities, all fenced, with high walls, gates, and bars, taken by Jair in Argob (Deut. iii. 3, &c.). Gideon went up by Nobah after Zeba and Zalmunna. Now called *Kenawat*, and beautifully situated on the west slope of the Hauran, in the midst of oak groves. The ruins extend a mile and a half long by half a mile wide, and consist of temples, pal-

aces, theatres, towers, churches (of the early Christians), and many private houses with doors and roofs of stone. A colossal head of Ashtoreth, found by Porter, shows that this goddess was worshipped there.

Ke'naz (*hunting*). One of the "dukes" (sheikhs) of Edom (Gen. xxxvi. 15; 1 Chr. i. 53). Caleb and Othniel were of this race. The modern tribes of the *Anezeh*, the most powerful of all the Bedouins in Arabia, cover the desert from the Euphrates to Syria, and from Aleppo to Nejed. Their army numbers 90,000 camel-riders and 10,000 horsemen.

Kenezite (Gen. xv. 19). An ancient tribe of unknown origin, inhabiting the land promised to Abraham, east of Palestine.

Ke'rioth (*cities*). (Josh. xv. 25.) Judah, south. *Kuryetein* (*two cities*), 15 miles S. of Hebron. The town from which Judas Iscariot was named. — 2. A town in Moab, mentioned with Dibon, Bozrah, and others (Jer. xlviii. 24). Now *Kureiyeh*, six miles east of *Busrah*, on the west slope of the Hauran. There are many ruined columns; and a cistern having a stone roof supported on a triple row of columns, under which are benches, rising like a theatre. A Greek inscription on one of the benches dates the cistern A. D. 296. The houses had walls four to eight feet thick, of solid basalt, with roofs of slabs of stone reaching across from wall to wall. In Amos, ii. 2, Kiriath means the "cities" of Moab.

Ke'ziz, the Valley of (*end, or destruction*). A city of Benjamin, named Emek-keziz, and mistranslated in Josh. xviii. 21. Near Jericho. Lost.

Kib'roth Hattaavah (*graves of lust*). Station of the wandering.

Kibza'im (*two heaps*). In Ephraim (Josh. xxi. 22). Jokmeam.

Kid'ron (*turbid*). In the original Hebrew it is always called a dry water-course or wady (*nachal*. See River). East of the walls of Jerusalem, at the foot of Olivet (2 Sam. xv. 23; John, xviii. 1). Now called the Valley of Jehoshaphat. It is in most places narrow, with steep naked banks, and only a few strips of cultivable land. The Tyropœon joins it at the Pool of Siloam, and the Hinnom at En Rogel, and all three form what is now called the Wady en Nar (*fire*), leading to Mar Saba and the Dead Sea. The whole valley is filled with tombs and graves. The most ardent desire of every dying Jew (or Mohammedan) of Palestine is to be buried there.

Dr. Barclay mentions a fountain in the north end of the valley, flowing in winter several hundred yards, and sinking out of sight, probably running under-ground, being covered many feet deep by rubbish, as proved by recent digging through the accumulation, near the temple area (see **Jerusalem**), and heard murmuring at En Rogel, and also two miles down the valley, where water was found in midsummer. William of Tyre and Brocardus heard the subterranean waters in their day. Where the path from St. Stephen's Gate crosses the valley there is a bridge, with one arch 17 feet high, near which are the church and tomb of the Virgin and the garden of Gethsemane. Another bridge, on a single arch, crosses near the Absalom tomb. The temple-area wall is here 150 feet above the bottom of the valley. The Fountain of the Virgin is on the side of Ophel, the hill forming the west side of Kidron, just south of the temple area (about 1000 feet).

Ki'nah (*lamentation*). Judah, next to Edom (Josh. xv. 22). Lost.

King's Dale (Gen. xiv. 17; 2 Sam. xviii. 18). Shaveh (*level place*). The Plain of Rephaim. Absalom's pillar, a name given to a modern structure (of the later Roman age in style), is a mistake, for his pillar was reared up in a plain or broad valley (*Emek*. See **Plain**).

Kir (*a wall*). Where the people of Damascus were carried by the king of Assyria (2 Ki. xvi. 9). Elam and Kir are mentioned together by Isaiah (xxii. 6). The river Cyrus, flowing from the Caucasus to the Caspian Sea, still bears its ancient name, *Kur*. But it is not yet known where the city or district was located. *Kerend* is offered, and also *Curna*, both cities in Media. Elam (which see) was near the Persian Gulf, and Kir may have been a variant name for Kish, the eastern Ethiopia.

Kir Haresh, Kir Haraseth, Kir Hareseth, Kir Heres, and Kir Moab (2 Ki. iii. 25; Is. xvi. 7; Jer. xlviii. 31, 36). One of the chief fortified cities of Moab (built of brick=heres). When Joram, king of Israel, invaded Moab, Kir was the only city not taken, and this was saved by the sacrifice by the king of Moab of his eldest son, on the wall (2 Ki. iii. 27). Captain Warren (of the Palestine Exploration) has this year found a Semitic monument in Moab, on which there is an inscription (translated by Mr. Deutsch, of the British Museum), giving an account of many cities named in the Bible which King Mesha built, among which is *Karkha* (Kerak). This is the oldest monument in the Phœnician language that is known. *Kerak* (the modern name) stands on the top of a rocky hill, about 10 miles from the Dead Sea, and 3,000 feet above its level. It was at one time strongly fortified, on the top of a high hill, surrounded on all sides by a deep valley, and again enclosed by mountains higher than the town, from which heights the slingers threw stones into the city, as mentioned in 2 Ki. iii. 25. The entrances to the ancient city were only two, and tunnelled through the solid rock for a hundred feet, on the north and south. On the western side stands the citadel, a strong building, built by the Crusaders, containing a chapel, on the walls of which are some rude paintings. On clear days Bethlehem and Jerusalem may be seen from here.

Kir'iah (*town*). Kerioth, Kartah, Kartan, Kiriathaim (Ezek. xxv. 9). In Moab. One of the "glories of the country," named among the denunciations of Jeremiah (xlviii. i. 23).

Kirjath (Josh. xviii. 28). In Benjamin. Lost. 2. **Kirjathaim, Kiriathaim** (*double city*). Reuben, a little south of Heshbon (Num. xxxii. 27). It was a large Christian village in the time of Eusebius and Jerome. *Kureiyat* is a ruin near *Jebel Attarus*, south of Wady Zurka Main, south of which is a level plateau called *el Koura* (*plain*), which may be the Plain of Moab. It is one of the oldest of Bible cities (Gen. xiv. 5). It was on the "Plain" (shaveh) Kiriathaim that the Emims were smitten by the eastern kings who plundered Sodom. 3. A town of Naphtali (1 Chr. vi. 76). Kartan. 4. **Kirjath Arba**. Hebron. It is supposed that Hebron was the ancient name, the Canaanites calling it Kirjath Arba on their taking possession, when the Israelites restored the ancient name. A tradition says the city was called Arba, or *four*, because Adam, Abraham, Isaac, and Jacob were buried there. But Joshua says *Arba* was a great man (xiv. 15). 5. **Kirjath Baal** (*Baal's city*). (Josh. xv. 60, xviii. 14.) Kirjath Jearim. 6. **Kirjath Huzoth**. Where Balaam was conducted by Balak to offer sacrifice (Num. xxii. 30). *Kureiyat* (see above). 7. **Kirjath Jearim** (*city of forests*). (Josh. ix. 17.) One of the four cities of the Gibeonites, who tricked Joshua. Also Kirjath Arim, peopled after the captivity (Ezra, ii. 25). A boundary (Josh. xv. 9). The ark remained here twenty years after it was brought from Bethshemesh, until it was removed by David to Jerusalem (1 Sam. vii.). Now Kuryet el Enab (*city of grapes*).

The Danites pitched "behind Kirjath Jearim" on the eve of their expedition to Laish, and the name Mahaneh Dan (camp of Dan) remained for a long time after they

left (Judg. viii. 12). **Emmaus**, where Jesus appeared after his resurrection (Mark, xvi. 12; Luke, xxiv. 13-35), is located here by recent scholars. The exploits of a noted robber sheikh who lived here has given it the name of Abu Gosh (father of lies) village. There are a few houses around an old convent (Minorite), and a Latin church, one of the most solidly built in Palestine. 8. **Kirjath Sannah** (*city of palms*). (Josh. xv. 49.) Kirjath Sepher (*city of the book*). Judah. Called also Debir.

Kish'ion (*hard*). Issachar, in Esdraelon (Josh. xix. 20). Kedesh (1 Chr. vi. 72).

Kishon, the River (Judg. iv. 7). Drains Esdraelon and neighboring hills, being fed by the large spring of water at Daberath (*Deburich*) at the N. W. foot of Mt. Tabor, and by another large fountain at En Gannim (*Jenin*), which is its most remote source; and also by the waters of Megiddo (a spring at *Lejjun*), running along the north base of Carmel. After receiving many small tributaries from the hills on each side, it enters the plain of Acre by the narrow pass between Harosheth (*Tell Horotieh*) and Carmel, just below which it receives Wady Malik, with the drainage from the plain of Zebulon (*Buttauf*), as far as Mt. Kurn Hattin, Araba, and *Jebel Kaukab*, near Cana. Below this point it is fed by the very copious fountains (*Saadiyeh*) three miles S. E. of Hepha (*Caiffa*), and others from under Carmel (Shaw), when it empties into the Bay of Acre near *Caiffa*, the last few miles only being a river with water the year round, flowing between banks of loamy soil fifteen feet high, with a stream 50 to 75 feet across. The whole system of tributaries above Harosheth are dry wadys through the summer or dry season. There are many historical associations belonging to this river, referred to in other places. See Armageddon. (Land and Book, c. xxix.).

Kith'lish (Josh. xv. 40). Judah, in the Shefelah, near Eglon. Lost.

Kit'ron (Judg. i. 30). The Canaanites were not driven out, but remained as tributaries. Lost.

Kit'tim (Gen. x. 4; 1 Chr. i. 7). Chittim.

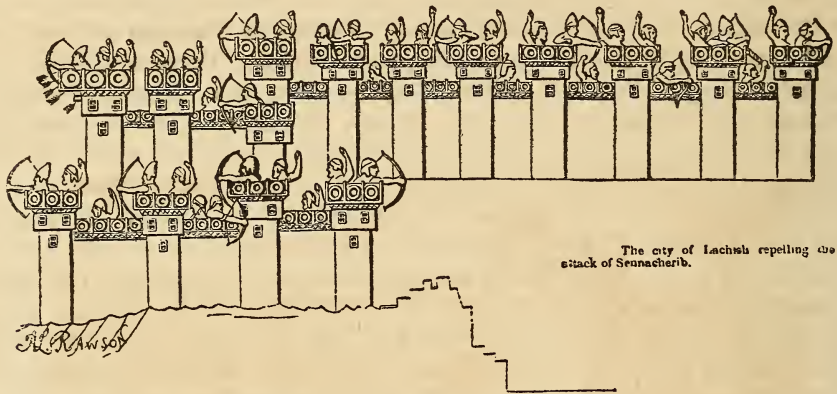
L.

La'ban (*white*). (Deut. i. 1.) Libnah? (Num. xxxiii. 20.) Ptolemy mentions an *Anara*; the Peutinger tables a *Hauarra*; and the Arabs have a place called *Ain Howara*,—all of which words mean *white*, and may refer to the same locality.

La'chish (*obstinate*). An ancient royal Amorite city (Josh. x. 3), whose king, Japhia, joined the alliance with Adonizedec, king of Jerusalem, to smite Gibeon for making a treaty with Joshua. The allied kings were defeated at Beth-horon, and were hanged at Makkedah (v. 26). The city was taken on the second day. Dr. Robinson found the site on a rocky hill, having but few ruins, 11 miles S. W. of *Beit Jibrin*, only two miles W. of Eglon. Lachish was fortified by Rehoboam, after the separation of the kingdom of Israel (2 Chron. xi. 9). Amaziah fled to it as a secure place (2 Ki. xiv. 19). It is supposed that the city was not taken, because it is said, in 2 Kings, xix. 8, that "Sennacherib had departed from Lachish," and, in 2 Chron. xxxii. 1, that he had "thought to win" the fenced cities of Judah. It was taken by Sennacherib when on his way to Egypt, and required all his power (2 Chr. xxxii. 9). This siege has been found pictured on one of the chambers of the palace at Kuyunjik, under the name Lakhisha.

The inscription sculptured with the picture is translated: "Sennacherib the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lakhisha. I give permission for its slaughter." There are several pictures,

one of which gives a plan of a circular city with double walls and many towers. The expedition moved on to Egypt, and on its return Lachish was a second time besieged, at the same time that the great host of the Assyrians were slain by a miracle on the



CITY OF LACHISH—FROM LAYARD'S NINEVEH.

plain north of Jerusalem (Is. xxxvii. 36). It was rebuilt, and suffered a siege by Nebuchadnezzar (Jer. xxxiv. 1-7). The Jews occupied it after the return from Babylon.

Ladder of Tyre. A high mountain, 10 miles north of Acre, which stands out into the deep sea without a beach, and is only passed by a zigzag road cut in its face. The cape 6 miles further north is passed by a similar way, which was built by Alexander. Simon was made governor of the country from the Ladder of Tyre to the borders of Egypt (1 Macc. xi. 59). Now called Ras en Nakhura (the excavated cape), and there is a small village of the same name on the height.

Laha'iroi, the well (*the well where God was seen by one who still lives*). Where Hagar took refuge from her imperious mistress, in the desert, between Kadesh and Bered, in the way to Shur (Gen. xvi. 14). It was afterward a favorite camping-ground of Isaac (xxiv. 62, xxv. 11).

Lah'mam. In the Shefelah (Josh. xv. 40). Lahmas?

La'ish (*strong, lion*). An ancient Phœnician city, occupied by a colony of Sidonians, in the valley between Hermon and Lebanon, at one of the great fountains of the Jordan. Its ancient name was Leshem (Josh. xix. 47), and it was an ancient sanctuary.

The **Laish** of Isaiah x. 30 was near Jerusalem. Another (Laisa) is mentioned, where Judas encamped, in Macc. ix. 5.

La'kum (*to stop up a way*). In Naphtali (Josh. xix. 33). Perhaps near the bridge of the "Daughters of Jacob."

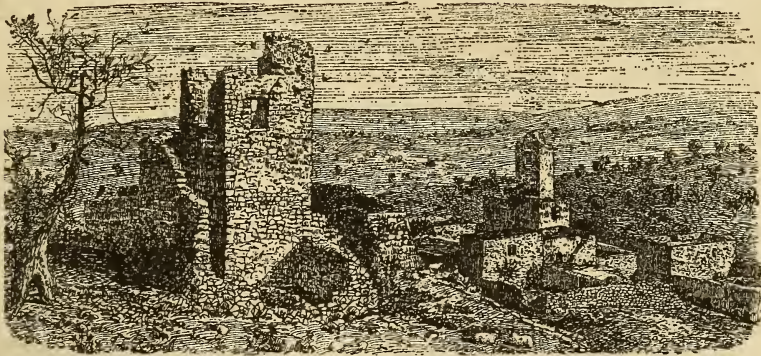
Laodice'a (Rev. i. 11, iii. 14; Col. iv. 13, 15). There were four of the same name; 1. In Phrygia, near Hierapolis; 2. In the east of Phrygia; 3. On the coast of Syria, the port of Aleppo; 4. East of Lebanon. The first is the only one mentioned in Scripture, as one of the **Seven Churches** (which see).

Lasæ'a (Acts, xxvii. 8). City in Crete, identified in 1856 by Rev. G. Brown, 5 miles inland from Fair Havens. A Venetian MS. of the 16th century describes Lapsea, with a temple in ruins, and other remains in the harbor. This city is one proof of the accuracy of Luke's account, even in minute details.

La'sha (*fissure*). (Gen. x. 19.) Southeast in Palestine, the limit of the country. Callirhoe answers to the text in its position and character. Herod built a residence there; and recently there have been found on the site, tiles, pottery, and coins. En Eglaim?

Lasha'ron (Josh. xii. 18). A Canaanite town, whose king was killed by Joshua.

Lazariyeh. The modern name of Bethany—Lazarus' village.



BETHANY.

Lebanon (*white*). The white mountain of Palestine, on the north of the country given to the Israelites (Deut. i. 7, xi. 24; Josh. i. 4). There are two ranges, Lebanon on the west and Anti-Lebanon on the east, almost parallel, extending from near Tyre to Hamath, about 110 miles. See (**Geology**, and **Hermon**.)

The valley of Lebanon is alluded to in the description of the extent of the land taken by Joshua (xi. 17). It is 5 to 8 miles wide, the whole length of the Lebanon, and watered by the two rivers Leontes and Orontes. The original name was Bukaa (*the valley*), which was changed to Coele-Syria (*hollow Syria*), by the Romans, and is now restored by the Arabs. Lebanon toward the sun-rising, was the name for Anti-Lebanon in Joshua, xiii. 5. (The best description is in *Porter's Damascus*.)

Lebanon, from the Leontes to the Eleutherus, has an average elevation of 6,000 to 8,000 feet, with two higher groups of peaks—Sunnin, 8,500, and Makhmel (Khodib)—10,051 (10,200 by one authority). The view of Lebanon from the sea is exceedingly grand. The wavy top is covered with snow during winter and spring, and the two highest peaks capped with ice on the sultriest days of summer. Cultivation, chiefly by terraces, extends to a height of 6,000 feet. Little fields and gardens are often seen on high places, difficult of approach, where it would seem that the eagles only could have planted the seed. Fig-trees and vines cling to steep rocks and narrow ledges; long rows of mulberry-trees fringe the winding terraces, and olive-orchards fill the ravines. Hundreds of villages and convents cling like swallows' nests to the steep cliffs. The mountain seems to be built of thousands of terrace-walls, rising like steps from the sea to the snow. Seen from below, the rocky walls alone appear, divided by many deep and wild ravines. Looking down upon the terraces from a height, the

vegetation is seen everywhere clothing the slopes with a great variety of tints, from fields of grain, gardens of vegetables, vineyards, and different fruit and forest trees. One of the most striking and beautiful scenes in the world is from the upper slopes of Lebanon, where far away over and beyond some deep dark glen, clothed with dense foliage, the broad and bright Mediterranean reposes under a cloudless sky. The beauties of Lebanon were noticed by the poets and prophets of Israel (Sol. Song, iv. 11; Hosea, xiv. 5, 6, 7). The coolness of its snows and waters was appreciated by Jeremiah, in contrast to the heats of summer in the lower lands (Jer. xviii. 14). The finest view of Lebanon from the east is at Baalbek, where the snowy crests extend north and south as far as the eye can see. The view from the range of Anti-Lebanon is more grand and extensive, but less picturesque, because more distant.

The glory of Lebanon was its cedar, pine, and oak forests, which were used in Solomon's Temple and his other grand edifices, for temples and palaces in Rome and Assyria, and in ship-building (1 Ki. vi.; 2 Sam. v. 11; Ezra, iii. 7; Is. xiv. 8; Ezek. xxvii. 4-6; Jos. Wars, v. 5, 2; Pliny, xiii. 11; Layard, 356). There are two groups of cedars now standing as witnesses of past grandeur. One is in a basin formed by the highest summits of Lebanon which rise in a semicircle around the headwaters of the Kadisha, 6,172 feet above the sea. The other is on the slope of Keniseh, near the new stage-coach road from Beirut to Damascus, from which our sketch was taken.

The rivers are not very large nor long, but are among the most famous in the world's history. Beginning at the north: the Eleutherus (*Nahr el Kebir*) rises in the plain of Emesa, flows around the north end of Lebanon, and falls into the sea between Arvad and Tripolis. The *Kadisha* (*sacred river*), now *Nahr Abu Aly*, rises near the cedars under the highest summits of Lebanon, and flows through a gorge of surpassing grandeur to the sea at Tripolis. The perpendicular walls of rock at one place are 1000 feet high. The *Nahr Ibrahim*, the classic Adonis (the scene of the romantic story of Venus and Adonis. Adonis being killed by a boar, his blood now annually colors the water of the river, which run red to the sea).

Ezekiel mentions Adonis under the name Tammuz (viii. 14). It rises near the ancient Apheka, where there is a ruined temple of Venus, and falls into the sea near Gebal. The Lycus (*Nahr el Kelb*, Dog river) rises on Sunnin and empties into St. George's Bay, a few miles north of Beirut. At its mouth are the famous sculptured rocks on the side of the pass, where the armies of Assyria, Egypt, Greece, Rome, and France have left records of their deeds. Pliny mentions the Magoras, which is probably the *Nah Beirut*. The Tamyras, or Damuras, of Strabo rises near Deir el Kamur, the modern capital of Lebanon, and reaches the sea about ten miles south of Beirut.

The Bostrenus (*Nahr el Awaly*) is a small stream 8 miles further south.

The Leontes (see **Syria**), in the lower part, rushes through a wild chasm, the banks of which are a thousand feet or more high, almost perpendicular, and are spanned at one place by a natural bridge 60 feet long, and 100 feet above the stream. All of



CEDARS OF LEBANON.

these are on the western slope; and there are none on the eastern, except those in the valley of Lebanon, the Orontes and the Leontes. The rivers of Anti-Lebanon are the Abana *Barada* (the golden-flowing stream), which rises in the beautiful little plain of Zebedany, flows along the western side of the ridge, and then down through a wild gorge into the plain of Damascus, where it divides into several channels, and is lost in the marsh and lake east of that city. The Pharpar (*Nahr el Awaj*) rises high up on the eastern side of Hermon, flows across the Hauran, and is also lost in a marsh and lake south of the former. The Helbon waters the fertile glen of Helbon.

It is supposed that the Maronites in Lebanon are descendants of the ancient Syrians, but there is no direct evidence. The Druses are Arabs. No other country has such a mixture of many races, holding to their ancient religions, more or less idolatrous. There are very few remains of ancient temples on Lebanon, while Hermon is crowded with them. The American Mission has a station at Abeih, a few miles S. E. of Beirut, not far from Deir el Kamar. Young men, and also young women, of every class and of every faith, are seeking education for its uses in commerce, and benefits in social and private life, and the Syrian college, lately established in Beirut, will complete the work.

Leb'aoth (*lioness*). Judah in the south (Josh. xv. 32). Given to Simeon out of Judah's lot. Beth Lebaath (*place of lions*). The place may have been infested by wild beasts, and therefore so named.

Lebo'nah (*frankincense*). Three miles west of Shiloh, now *El Lubban*. The village stands on the slope of a hill bordering the *wady Lubban*, and its houses have a gray and antique appearance. In the cliffs above are caves and sepulchres, witnesses of a former importance (Judg. xxi. 19).

Leha'bim (Gen. x. 13). Mizraim's third son, perhaps the ancestor of the Lubim, allies of the Egyptians, mentioned in the inscriptions on their monuments at Medinet Habu (dated 1250 B. C.); and also of the Libyans. Jeremiah noticed them in the 6th century B. C., and Daniel still later. They are located on the African coast, west of Egypt, as far as and beyond Cyrene. The great Arab tribe, the *Beni Ali*, now extends from Egypt to the Atlantic, and illustrates the probable extent of the ancient Lubim and their accessions. There has been from the earliest times a constant stream of colonization flowing along the coast of Africa, north of the Great Desert, from the Nile to the Straits of Gibraltar, from different nations and people. The Phœnicians and Greeks drove the Lubim into the desert and the mountains, where they still remain.

Le'hi. The place where Samson slew a thousand men with a jaw-bone (Judg. xv. 9-19). L'chi is the Hebrew word for *jaw-bone*, but the name of the place was Ramath lehi (v. 17). It was on the border of Judah and Philistia. The spring of Enhakkore was known in Jerome's time, near Morasthi, the prophet Micah's birth-place, east of Eleutheropolis. Now Lost.

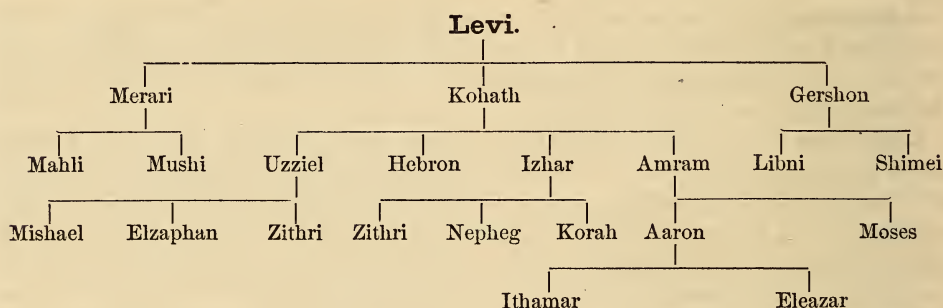
Le'shem (*glancing*—the stone *jacinth*). The city Laish (Josh. xix. 47; Rev. xxi. 20).

Letu'shim. Second son of Dedan (Gen. xxv. 3), who founded a tribe in Arabia called by Ptolemy *Allumæoti* (Heb. Leummim). There was a city called Luma in Arabia Deserta.

Levi (*to adhere*). Third son of Leah, wife of Jacob. Born in Mesopotamia, B. C. 1750 (Gen. xxix. 34). When Dinah went out to see the young women of Shechem, as Josephus says, at an annual festival of nature-worship, such as that mentioned in Numbers xxv. 2, of the people in Moab, she was taken by Shechem for a wife; which was

resented as an insult by her brothers, Jacob, Simeon, and Levi, who executed their revenge on the city in a fearful manner (Gen. xxxiv.), destroying the whole city for the error of one man. This is an early instance of a blood feud, which are so common in the East now. Levi plotted with others against Joseph. He went into Egypt with his three sons, Gershon, Kohath, and Merari, and as one of the eldest, was presented to Pharaoh. The descendants of Levi, among whom were Moses and Aaron, were made the ministers of religion and the representatives of the national faith. Jacob prophesied that Levi should be scattered among his brothers, which was fulfilled in the distribution of the tribe among the 48 Levitical cities, which were scattered throughout the whole country. The tribe displaced the earlier priesthood of the first-born as representatives of the holiness of the people. Their first enumeration gave 22,000, which was nearly equal to the number of the first-born males of all the other tribes, which was 22,273—reckoning from one month old upward. The 273 were redeemed by 5 shekels each being paid to Aaron. They guarded the ark, and were reckoned separately as the host (of the Lord), and were not counted in the army. Their special duties were the daily sacrifice, and the work about the tabernacle (and Temple), in a certain appointed order (Num. iii., iv., vii.).

A table of the family will show the division of the tribe into the separate branches according to their functions (Ex. vi. 16–25).



The Levitical order proceeded from the people, and were not a privileged class (Ex. xxviii.); nor was the monarchy designed to be so (Deut. xvii. 14–20), and the people always took part in the coronation of the king and the installation of the high priest (1 Chron. xxix. 22; 1 Macc. xiv. 35).

They did not cultivate land or work at trades, but were to receive a tenth as tithes from the people; a part of which was again divided to the priests (Num. xviii. 21, &c.). Their duty was to instruct the people in the law, and to enable them to spread this knowledge through the land: 48 cities were assigned for residences to them, 6 of which were cities of Refuge, and 13 were for the priests—distributed as follows: **Kohathites**—Priests: Judah and Simeon 9; Benjamin 4. Not priests: Ephraim 4; Dan 4; half Manasseh (west) 2. **Gershonites**—Half Manasseh (east) 2; Issachar 4; Asher 4; Naphtali 3. **Merarites**—Zebulon 4; Reuben; Gad 4.

Each of these cities was to have a suburb for pasture-ground, for the Levites' cattle (Num. xxxv. 4, 5).

Saul massacred the priests at Nob, slew the Gibeonites in their service, and assumed the priestly office; but David reorganized and restored them to their proper service. The **Choral service** is first mentioned in David's time (1 Chron. xv. 16,

and minutely in chap. xxv.). Ethan (1 Chr. xv. 19), one of the singers, was a man of great talent (1 Ki. iv. 31), and author of the 89th Psalm.

The tribe was divided into 12 orders or courses, to serve each one month in rotation. The porters served only a week, but the four chief porters lived in the temple court (1 Chron. ix. 27). The 134th Psalm was a song of the night-watchmen around the temple.

The Levites appear as **Scribes** first in 2 Chr. xxxiv. 13, under Josiah. The books of Chronicles were probably compiled by scribes, under the direction of Daniel and Ezra.

The age at which service was to be required was originally 30 years, but was reduced to 20 in the tribe of Solomon (1 Chr. xxiii. 24-27).

Ezekiel records the idolatry of the Levites in chapters 44 and 48.

Psalm 137 is a mournful and touching record of the Levites' experience in captivity. The priests, Levites, singers, and porters who returned from Babylon were (it seems from Ezra, ii. 36-42) a very small "remnant" (iii. 8). None of the Levites came to the first meeting of preparation for the return (viii. 15).

Their service and residence were established as of old, and they joined in the last great song of praise which is recorded (Nehemiah, ix. 6-38).

From this time down we have scarcely any account in the Old, and but a very few notices of them in the New Testament (as in Luke, x. 32; John, i. 19, &c.). They were also dispersed among the Gentiles, with the other tribes (Acts, iv. 36).

Lib'nah (*whiteness*). Station in the desert (Num. xxxiii. 20), between Sinai and Kadesh, near Rissah, perhaps on the Red Sea. Laban (Deut. i. 1). 2. A city in the S. W. of Palestine, taken by Joshua next after Makkedah, on the day that "the sun stood still." Sennacherib besieged it (2 Ki. xix. 8). The great destruction of his army, when 185,000 died in one night (Is. xxxvii. 8-36; 2 Ki. xix. 8), took place either here (where Rabshakeh his general joined him with the force that had camped at Jerusalem), or, according to Josephus and Herodotus, at Pelusium (Ant. x. 1, 4). King Zedekiah's mother was of this place (Jer. lii. 1). A little village called El Men-shieh, 5 miles west of Eleutheropolis, on the direct road between Makkedah and Eglon, with a few ruins which are evidences of its former strength, marks the site of the ancient Libnah.

Lib'ya (Acts, ii. 10). Libya about Cyrene. Lubim.

Lod. Built by Shamer (1 Chr. viii. 12). Always connected with Ono. It is called Lydda in the Acts (ix. 32), where Peter healed Æneas of palsy. One of the murderers of Julius Cæsar (Cassius Longinus) was stationed in Palestine, and sold the whole people of Lydda into slavery (Ant. xiv. 11, 2); and Antony restored them. Cestius Gallus burnt it, and Vespasian, some time after, colonized it. The Romans gave it a new name, Diospolis (on the coins of Septimus Severus); and it became a seat of Jewish learning, and a large and wealthy town. It was the seat of a bishopric at an early date. Tradition connects the birth of St. George with the ruins of a church in the town, once a splendid structure, built by Justinian (*Rob.*, ii. 244). There are about 1000 people now in the place, which is called by its ancient name, as near as an Arab can speak it (*Lud*).

Lo-de'bar (*without pasture*). The native place of Machir ben Ammiel, in whose house Mephibosheth found a home, after his father's death, on the east of Jordan (2 Sam. xvii. 27, ix. 4, 5). This same Machir was one of the first to supply the wants of David when he fled from Absalom. It was near Mahanaim. Lost.

Lot. Son of Haran, nephew of Abraham (Gen. xi. 27), born in Ur of the Chaldees, and settled in Canaan. He took refuge in Egypt with Abram during the famine (xii. 4, xiii. 1), and returned with him into the south of Palestine. He chose the Jordan valley for his pasture land, leaving Abram on the hills of Benjamin and Judah. When the four kings captured him, he was rescued by his uncle (xiv). Lot had probably entered into the cities, adopted some of their customs, and gathered other property besides cattle and tents (v. 12), including women (servants). The last scene in his life is recorded in connection with the destruction of the cities of the plain, when there appears in contrast with some of the darkest traits of human nature in the people of the cities, the pleasant habits and customs of Lot's wandering life; the chivalrous hospitality, washing feet, unleavened bread, the ready feast, such as we read of on the hills of Hebron among Abram's tents, and was referred to by Paul in the beautiful passage, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. xiii. 2). The traveller now meets with these traits among the Bedouin, which are almost identical with those of their ancestors of that early age.

Where Zoar was, or in what mountain Lot dwelt, has not been determined (see Zoar).

The story of Lot's wife, and especially the strange conclusion, might have been passed by as a mystery, but for the use of it as an example in one of the discourses of Jesus (Luke, xvii. 31, 32), where he says, "In that day he that is in the field let him not return back: remember Lot's wife" (who did). The author of the book of Wisdom (x. 7), and Josephus (Ant. i. 11, 4), seem to have believed in an actual monument of salt; and many travellers from their day to this have seen and described pillars of salt which they accepted as Lot's wife. See **Geology** for salt-mountain of Sodom.

Ammon and Moab were the children of Lot (Deut. ii. 9, 19), and as such were exempted from conquest by Moses. (See Psalm lxxxiii.) The Arabs have traditions of Lot (*Koran*, c. vii., xi.), in which he is described as a preacher sent to the cities of the plain, which they call Lot's cities. The Dead Sea is also called the Sea of Lot (Bahr Loot).

Lud. Fourth son of Shem (Gen. x. 22), from whom descended the Lydians; who first settled north of Palestine, and afterward in Asia Minor. The name is found on the Egyptian monuments of the 13th, 14th, and 15th centuries B. C. as a powerful people called Luden. (See **Lydia**.)

Lu'dim (Gen. x. 13). Allies of the Egyptians (2 Chr. xii. 3, xvi. 8; Nahum, iii. 9). Probably the same people as the Lehabim.

Lu'hith, the ascent of (Is. xv. 5; Jer. xlvi. 5). A famous pass somewhere in Moab, not yet identified.

Luz. Luzah (*almond-tree*). An ancient city of Canaan, named Bethel by Jacob (Gen. xxviii. 19). It is likely that the place of Jacob's pillar, of the El-Beth-el sanctuary (xxxv. 6, xlvi. 3), and of Jeroboam's idolatry (1 Ki. xii. 29), were not *in*, but *south* of the city of Luz (Josh. xvi. 1, 2; xviii. 13). 2. One of the men of Luz was allowed by the house of Joseph to escape, when the city was destroyed, and he went into the land of the Hittites, where he built another Luz. Probably on the Orontes river (Porter).

Lycaonia. An undulating plain, 20 miles by 13, among the mountains in Asia Minor, north of Cilicia. Iconium (its capital), Derbe, and Lystra were there, and visited by Paul. The speech of this district was a corrupt form of Greek (Acts, xiv.

11). It was a Roman colony, and had a good road. The streams are brackish, and there are several small salt-lakes; but flocks find good pasture.

Lyc'ia. A province and peninsula southwest in Asia Minor, opposite the island of Rhodes; mountainous and well-watered with small creeks. Bellerophon, one of its ancient kings, is celebrated in Greek mythology. The Romans took it from Antiochus the Great, after the battle of Magnesia (B. C. 190). There are many ruined cities in this region, described in the excellent works of Fellows, Spratt, and Forbes, full of architecture, sculpture, and inscriptions of the ancients. It is mentioned in 1 Macc. xv. 23, during its golden period, just after its emancipation from the rule of the island Rhodes. Paul visited two of its cities, Patara and Myra.

Lyd'da. Greek form of Lod. The first historical notice of this city, since Christ, is the signature of Ætius Lyddensis to the acts of the Council of Nicæa (A. D. 325); after which it is frequently mentioned, especially during the Crusades. The Arabs have a tradition that the final contest between Christ and Antichrist will be at Lydda (Sale's Koran, c. 43, note).

Lydia. A province in Asia Minor, on the Sea, south of Mysia, and north of Caria. Taken by the Romans from Antiochus the Great, after the battle of Magnesia, B. C. 190, and given to the king of Pergamus, Eumenes II. (1 Macc. viii. 8). The *India* and *Media* of this passage in Maccabees should be corrected to read *Ionia* and *Mysia*.

Lys'tra. In Lycaonia. Where divine honors, after the Greek manner, were offered to Paul, and where he was at once stoned. It was the home of Paul's companion, Timothy. The extensive ruins of *Bin bir Kilissi* (*thousand and one churches*) lie along the eastern declivity of the Karadagh (black mountain), where are the remains of about 40 churches, some 25 of which are quite entire (*Hamilton, Asia Minor*).

M.

Ma'acah. Maachah. A small kingdom on the N. E. of Palestine, near Argob (Deut. iii. 14), and Bashan (Josh. xii. 5), founded by a son of Nahor, Abraham's brother (Gen. xxii. 24). The people were not expelled, but mingled with the Jews. Eliphelet, of this nation, was one of David's 30 captains (2 Sam. xxiii. 34), and Jaazaniah was a captain in the army of Israel at the time of the captivity.

Ma'arath (*a bare place*). In the hill country of Judah (Josh. xv. 58).

Macedo'nia. The country north of Thessaly and the Ægean Sea, south of the Balkan mts., extending to Thrace on the east, and to Illyria on the west. There are two great plains—one watered by the Axios, which empties into the Thermaic gulf near Thessalonica, and the other by the Strymon, which flows by Philippi and Amphipolis into the Ægean Sea. Mount Athos is a peninsula between these two plains. Philip and Alexander ruled here, and the Romans conquered it from Perseus (B. C. 168). In the New Testament times a proconsul of one district resided at Thessalonica, ruling over Macedonia, Thessaly, and a tract along the Adriatic (Acts, xvi. 9, 10, 12, xix. 21, &c.).

In the Apocrypha there are some notices of this country. Haman is called a Macedonian (Esther, xvi. 10). The Maccabees mention Alexander, son of Philip (1



PHILIP V. OF MACEDON.

Didrachm.
Philip's head.

Attic Talent.
Hercules' club.

Macc. i. 1), who came out of the land of the Chetthim and smote Darius, king of the Persians and Medes. This was the first part of Europe that received the gospel, by the labor of Paul and his companions (Acts, xvi. 9), who first preached to a small congregation of women (v. 13), on the banks of the Strymon near Philippi; and the first convert was a woman, Lydia. See Page 220.

Mach'pelah. The district in which was the field of Ephron the Hittite, containing the cave which was bought by Abraham, and became the burial-place of Abraham himself, Sarah, Isaac, Rebekah, Leah, and Jacob. This cave and the field around it was the only spot which belonged to Abraham in the country. The Haram at Hebron (see view of Hebron) is said to stand over this cave. It is a massive stone structure, in the ancient style, of dark gray stone, 200 ft. long, 115 wide, and 50 high. Some of the stones are 12 to 20 ft. long by 4 to 5 thick, with bevelled edges, like the temple-wall at Jerusalem, and must be as old as Solomon's time.

There are shown inside of this building, which is now called a mosque, several small monuments, standing on the floor, each enclosed in a shrine with iron railings. The first on the right as you enter is that of Abraham; on the left, that of Sarah, each guarded by a silver gate. Isaac and Rebekah are also honored, each with a separate chapel; and also Jacob and Leah, opposite the entrance. The cave is under the floor, is in two rooms, and most strictly guarded from intrusion. The best description is given by Stanley (*Jewish Church, &c.*). This is almost the only spot on earth which attracts all who profess the simple creed "I believe in God." And this is only the grave of an old shepherd, who lived under a tent there 4,000 years ago, whose only title was "The Friend," which title is now the Arab name for Hebron, *Al Khulil*.

Mad'ai (Gen. x. 2). Third of son Japheth, from whom descended the Medes. See 2 Ki. xvii. 6; Dan. xi. 1; Esther, i. 3, in all of which passages the same original word is found, although differently translated in each.

Madman'nah (*dunghill*). South in Judah, not far from Gaza (Josh. xv. 21, 31).

Mad'men (Jer. xlviii. 2). Included in the curse of Moab. Near Heshbon.

Madme'nah (Is. x. 31). A small village between Anathoth and Nob. The prophet said Madmenah *flies* (before the Assyrian).

Ma'don. City of Canaan before the conquest, whose king, Jobab, was killed at the waters of Merom by Joshua (xi. 1-9). Somewhere in the north.

Mag'bish (*freezing*). One hundred and fifty-six of the children of Magbish returned from captivity (Ezra, ii. 30). In Benjamin. Lost.

Mag'dala (*tower*). In most of the MSS. the name is **Magadan**. Christ came into the limits of Magdala, after the miracle of feeding the 4,000 on the other side of the lake (Matt. xv. 39). Now called El Mejdal, on the west shore of the Sea of Galilee, close to the water, about three miles north of Tiberias, at the southeast corner of the plain of Gennesaret. There was a watch-tower here that guarded the entrance to the plain. Here was the home of Mary Magdalene.

Ma'gog. Second son of Japheth (Gen. x. 2), and founder of a race (Rev. xx. 8), the great Scythian tribe, now called Russian. Ezekiel places the nation in the north (xxxix. 2), near Togarmah, and the maritime regions of Europe (v. 6). They had cavalry, and used bows. In the 7th century B. C. they were a formidable power, felt through the whole of Western Asia. They took Sardis (B. C. 629), and overrun the country as far as Egypt, where they were turned back by a bribe given by Psammetichus, and took Ascalon.

Mahana'im (*two camps*). Eighteen miles east of Jordan, and ten north of

Jerash, now Birket Manneh (*Tristram*). Here Jacob divided his people and flocks into two bands, through fear of Esau. At the conquest it was a city on the border of the two tribes, Gad and Manasseh, but given to Gad (Josh. xiii. 26, 30, xxi. 38). Abner selected it as the capital of the kingdom of Ishbosheth, crowning him there king over all Israel (2 Sam. ii. 8, 9).

David took refuge there when Absalom rebelled, and sat between the two gates of the walled city when the news of the death of his son was brought to him (2 Sam. xvii. 24, xviii. 24, 33), and retired to the chamber over the gate to weep for him. It was the seat of an officer of Solomon, and is alluded to in Solomon's Song (vi. 13, "Two armies"=Mahanaim). The name is found on the monuments in Egypt, at Karnak. (See Egypt.)

Maha'nehdan (*camp of Dan*). Behind Kirjath Jearim (Judg. xviii. 12). (See 22-26.) Where the Danites camped just before setting out for their northern home.

Mak'az (*end*. 1 Ki. iv. 9). In Dan.

Mak'ed (1 Macc. v. 26). A strong and great city in Gilead. Where Judas Maccabæus delivered the Jews from the Ammonites. Lost.

Mak'heloth (*assemblies*). Desert camp (Num. xxxiii. 25).

Mak'kedah (*shepherd camp*). An ancient royal city of Canaan taken by Joshua after the defeat of the allied kings at Gibeon (Josh. x. 28, xii. 16). This stronghold was the first one taken in this region. *El Klediah*, in Wady es Sumt. There are many caves in this part of the country, but no one has been identified as *the cave*.

Mak'tesh (*mortar*). A quarter, or part of Jerusalem (Zeph. i. 11). The merchants and mechanics gathered their shops in and around the Tyropœon valley. The Bazaar is now in the same ancient place.

Mal'los (2 Macc. iv. 30). A city of Cilicia, 20 miles from Tarsus, at the mouth of the river Pyramus.

Mam're (*fruitfulness*). Faces Machpelah (Gen. xxiii. 17, &c.). One of Abraham's favorite camping-grounds. In its grove he had a sanctuary, which he called his Bethel (house of God). Here Abraham entertained the three angels, and Isaac was promised. The name has not been preserved in any locality.

Ma'on. In the mts. of Judah (Josh. xv. 55), near Jutta. It was in the wilderness near this place (bleak and hilly pasture-lands) that David hid himself from Saul. *Main* 7 miles S. E. of Hebron (*Robinson*). On a conical hill 200 feet high are ruins of foundations of hewn stone, a square enclosure, towers, and cisterns. The people use the caves near for dwellings as of old.

Ma'onites (Judg. x. 12). An ancient and powerful nomad tribe, allied to the Phœnicians, first settled with the Amalekites in the vale of Sodom, and afterward migrated eastward into Arabia. They named Maon in Judah, Beth-Maon in Moab, and Maan in Edom, 15 miles E. of Petra. This last is now an important pilgrim station, on the caravan route to Mecca. A castle and other antiquities mark its ancient strength. Mehunim (2 Chr. xxvi. 7).

Mar'ah (*bitter*). Well on the route of the Exodus. See Wanderings.

Mar'alah (*trembling*). On the border of Zebulon (Josh. xix. 11). Four miles S. W. of Nazareth, the little village of Maleel stands on a hill, and contains the ruins of a temple and other antiquities.

Mar'oth (*bitterness*). Mentioned by the prophet Micah (i. 12), and probably near Jerusalem.

Mars Hill. Areopagus.

Mas'aloth (*terraces*). Near Arbela: the great caverns in the Wady al Humam (*pigeon valley*), which were fortified by Josephus (Josephus, Life, 37). Kulaet Ibu Maan. Herod drove a band of robbers out of them by letting soldiers down the face of the cliff to the mouth of the caves in large boxes.

Mash (Gen. x. 23). Fourth son of Aram; settled in Mesopotamia. Mt. Masius (between the Euphrates and the Tigris, in the north), and the river Masche flowing at its base, preserve the name. A prince of Masou was taken by Rameses II. on the Orontes, at Kadesh.

Mash'al. City of Asher (1 Chron. vi. 74). Misheal (Josh. xix. 26).

Mas'pha (1 Macc. iii. 46). Massepha, or Mizpeh? 2. A city taken by Judas Maccabæus, east of Jordan (1 Macc. v. 35). It may be the same as Mizpeh of Gilead, or Mizpeh of Moab.

Masre'kah (*vineyard*). Native city of Samlah, king of Edom (Gen. xxxvi. 36). The region called Jebal, north of Edom, is now famous for its vineyards (owned by the Refaya tribe), and this place may have been located there, as Eusebius and Jerome say.

Mas'sah (*temptation*). In the Sinai desert (Exodus, xvii. 2, 7). Rephidim. (See Wandering.)

Mat'tanah (*gift*). Station S. E. of the Dead Sea (Num. xxi. 18).

Me'ah (*a hundred*). The tower of Meah was on the city wall north of the sheep-gate, when rebuilt by Nehemiah (iii. 1, xii. 39). Located by some at the N. W. corner of the temple area, where the fortress of Antonia was afterward built, and now called Pilate's house. Porter locates it at the N. E. corner of the Harem area, where there are massive foundations.

Mea'rah (*cave*). Boundary of the unconquered land near Zidon (Josh. xiii. 4). Half way between Tyre and Sidon are ruins called *Adlan*, and in the cliffs near are many caves and grottoes (*Rob.*). William of Tyre mentions a fortified cave near Sidon, occupied by the Crusaders.

Me'dan (*strife*). Son of Abraham by Keturah (Gen. xxv. 2). Traces of this people are supposed to be found in the village of Madan, on the Euphrates, and the city Maadan in Hejaz, Arabia. Maadan=*mines*.

Me'deba (*quiet waters*). In Moab (Num. xxi. 30). Name of the Mishor south of Heshbon (Josh. xiii. 9, 16). The Ammonites were defeated here by Joab, David's general (1 Chron. xix). Not recorded as possessed by Reuben, and was probably only tributary. It was a strong fortress in the time of the Maccabees (1 Macc. ix. 35; Ant. xiii. i. 4, 9, 1). Ptolemy locates a Medeba between Bostra and Petra. Eusebius and Jerome mention a Christian village east of Medeba. It was a noted bishopric of the patriarchate of Bitira Arabiæ, and so named in the acts of the Council of Chalcedon (A. D. 451). A large tank, columns, and extensive foundations, on a rocky hill 4 miles S. E. of Heshbon, on the Roman road, mark the site.

Medes. Media. (Gen. x. 2, Madia; 2 Ki. xvii. 6, Medes; Esther, i. 3, Media; Dan. xi. 1, Mede). Third son of Japhet, and founder of a great race. 1500 years of their history is a blank, from their first mention to the time when Isaiah threatened to stir them up against Babylon (xiii. 17, B. C. 720). Berosus (Chaldean historian) says that the Medes conquered Babylonia B. C. 2458. This date may be very much too ancient, for the word Mede is first found on the Assyrian monuments at the date of B. C. 880 (*Rawlinson*); but there is no doubt that both Cushite and Semitic races occupied Mesopotamia together from a very early date. They were called Arians in the

time of which Herodotus writes; and traces of them are found from Hindustan to Thrace. It is supposed that the race had its origin on the banks of the Indus, from whence its people found their way into Persia, Media, Greece, &c.

In Media, Sargon, Sennacherib, and Esarhaddon reigned from B. C. 720 to B. C. 660, over a country which before their time had been ruled by a great many sheikhs (chiefs of families or tribes). About the middle of the 7th century B. C., Cyaxares (the Mede) led a fresh immigration of Arians into Media, and is called the first king of Media by Diodorus. In his reign the three kingdoms, Media, Lydia, and Babylon, were united by treaty and marriages. The empire extended from the Halys river to the Caspian gates, 1500 miles long, and from the Euphrates and the Persian Gulf to the Black and Caspian Seas, 450 miles wide. It lasted only 75 years.

The Persians, led by Cyrus, conquered Media and terminated the kingdom, B. C. 558.

One of the tribes of Media, the Budii, are mentioned in Scripture by the name of Phut (Ezek. xxvii. 10), whose soldiers were in the army of Tyre, together with Persians and others.

The ancient religion was a belief in two nearly equal divinities of opposite principles, Ormazd the good, and Ahriman the evil—both self-existent and irresistible, and both always contending with each other. Ormazd was worshipped; and also the sun, moon, stars, and respect paid to genii. The fire-worship of Armenia was more or less blended with this system. Magism consisted of the worship of the elements, chiefly fire. Altars on mountain-tops were kept continually burning, and sacrifices were frequent. The priesthood formed a distinct class, and professed ability to interpret dreams, explain visions, and to divine future events.

The captive Israelites were placed in certain cities of the Medes by the king of Assyria (2 Ki. xvii. 6, &c.). Both Isaiah and Jeremiah prophesied the part which the Medes were to take in destroying Babylon (Jer. li. 11, 28). Daniel interpreted the writing on the wall as the sign of the coming conquest by the Medes and Persians (xi. 25-28). Ezra mentions the palace of Achmetha, where the decree of Cyrus was found (vi. 2, 5), which the monuments prove to have been the residence of Cyrus at that time. See **Ecbatana**.

In the Apocrypha, Media is the chief scene of the book of Tobit, and a large part of that of Judith.

Megiddo. An ancient royal city of the Canaanites, on the south border of the plain of Esdraelon, commanding a pass leading from the plain to the Samarian hills (Josh. xii. 21). In the territory of Issachar, but belonging to Manasseh. The people were not driven out, but paid tribute (Judg. i. 27, 28). It is made famous in the song of victory of Deborah, when Barak defeated Sisera (Judg. iv. 13, &c.). One of Solomon's officers was placed here, and some important works built (1 Ki. ix. 15). Ahaziah fled here from Jehu, and died (2 Ki. ix. 27). The "good king" Josiah "went against" Pharaoh Necho, as an ally of the king of Assyria, was wounded here, and died at Jerusalem (2 Chr. xxxv. 22-24). From this event the name of the place became a poetical synonym for terrible conflict and grief; as in the Revelation (xvi. 16. See also Zech. xii. 11; 2 Chr. xxxv. 25). El Lejjun. Waters of Megiddo (see **Kishon**).

Mehunims. Maonites. See **Maon**. Josephus speaks of a city built by king Uzziah on the Red Sea to overawe the Arabs, who adjoined Egypt (Ant. ix. 10, 3). Probably near or in the valley of Gerar. One of the three friends of Job was Sophar,

king of the Minæans, who is also called Zophar the Naamathite. (See *Naamah*.) This people were located by Strabo and Ptolemy in the S. W. corner of Arabia, in Hadramaut. There is a Minyag S. E. of Gaza, a station on the road to Sinai, mentioned in the Christian records of the 6th century with some distinction. *Main*, a ruin south of Heshbon (**Baal Meon**), is another relic of the tribe. Some of them returned from captivity with Zerubbabel (Ezra, ii. 50).

Mejarkon (*yellow waters*). In Dan (Josh. xix. 46), near Joppa. Torrent?

Meko'nah (*a place*). A city of some size, having suburbs, in the south, near Ziklag; occupied after the return from captivity (Neh. xi. 28).

Mel'ita. Malta. A small island, 20 by 12 miles in extent, and 60 miles south of Sicily, where Paul was wrecked when on his way to Rome (Acts, xxvii., xxviii.). The island is full of mementoes of Paul, who is its tutelary saint. The bay where the shipwreck occurred is called St. Paul's, and is a deep inlet on the north side of the island, 5 miles from the port of Malta, and is one mile wide and two miles long, inland, having the small island Salmonetta on the western side of the entrance. The whole island is a barren rock, but has been made fertile to some extent by great labor. The Phœnicians colonized it, from whom the Greeks took it about 736 B. C.; and in turn the Carthaginians became its masters in the Second Punic War, 528 B. C., and the Romans in 242 B. C., whose officer, Publius, governed it when Paul was there. Its history since then has been full of changes in its masters, in which we read of Vandals, Greeks (A. D. 553), Arabs, Normans (A. D. 1090), Germans (1530, by whom it was given to the Knights of St. John, of Jerusalem), the French (1798), and finally the English, who hold it now. The Anglican Bishop of Gibraltar resides there. The island is a station for several lines of steamers, and submarine telegraph cables. The island of Meleda, in the Adriatic Sea, on the coast of Dalmatia, 125 miles southeast of Venice, was once supposed to be the one on which Paul was wrecked; but a more careful examination of all the facts, and of the course of the prevailing winds, and position of the islands and places mentioned, both before and after the shipwreck, have determined the question in favor of Malta. The "barbarous people" of Acts, xxviii. 2, were simply not Greeks. The Greeks called every nation or tribe barbarians who did not speak the Greek language.



ST. PAUL'S BAY, MALTA.

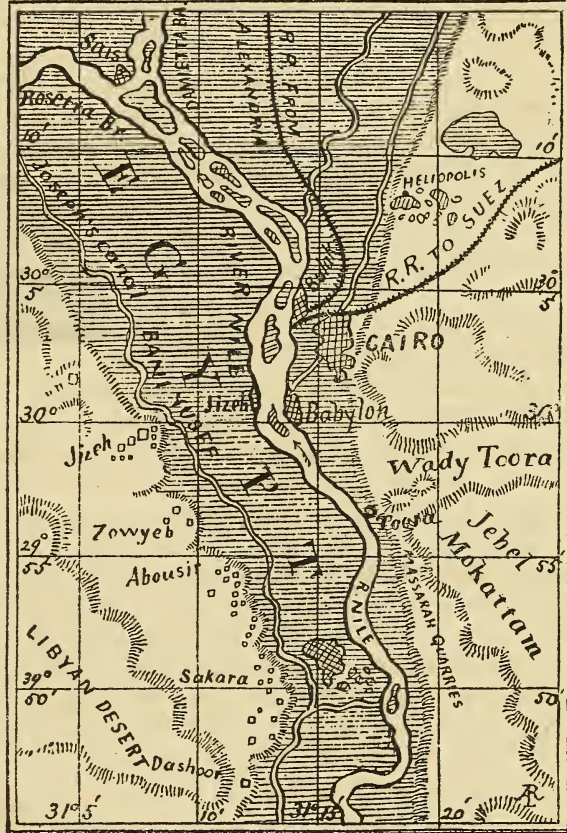
Memphis (*the abode of the good one*). In Hebrew **Noph** or **Moph** (Hosea, ix. 6). The ancient Egyptian name was Men-nefru, the *pyramid city*. On the west bank of the Nile, just south of the junction of the three branches, Canopic, Sebennytic, and Pelusiac. It was built on a district which was reclaimed by Menes from a marsh, by turning the Nile into a new channel, east of the ancient one which ran close to the Libyan

mountains; and in a position which commanded both the Delta and Upper Egypt. Of all the temples, palaces, walls, and houses which the ancient historians describe, not one stone is left on another—the pyramids only remaining. The necropolis in the vicinity witnesses the ancient importance of the city. The principal pyramid field extends along the west bank of the Nile for about 15 miles; and the whole district, including many ruins and small pyramids, for nearly 60 miles. There are from 40 to 60 pyramids, according to the count of various travellers, who include more or less large and small pyramids, and ruins of supposed pyramids. The Hebrew prophets distinctly predicted the fall of Memphis (Is. xix. 13; Jer. ii. 16, xli. 14, 19; Ezek. xxx. 16), the latest about 525 B. C., 50 years before the invasion of Cambyes, and their words seem to have been fulfilled to the very letter. Only one of all its multitude of images and idols now remains, fallen, broken, half buried in sand and mud (the statue of Rameses II., the finest known work of Egyptian sculpture). There is a vast collection of antiquities from Egypt in the Abbott Museum, New York, where may be seen a countless number of relics of the past, of cloth, papyrus, wood, stone, and metal, with works of art from Memphis and other localities throughout Egypt.

The pyramids stand on a rocky shelf of the desert, 150 feet above the Nile basin. p129

The Great Pyramid was 480 feet high, and built of stone quarried near, and (the finest) across the river, at Taura. The surface was smooth, when complete, being finished with polished marble, or with a hard cement. This is now taken off, leaving the surface in rude steps, 3 to 6 feet high, varied by the thickness of the layers of stone. The interior walls were also polished, and are now. The king's chamber is of red granite, and contains the lower part of a porphyry sarcophagus, the lid having been removed. Cambyes nearly destroyed the city, B. C. 470, and the rise of Alexandria into importance completed its overthrow.

Meon'enim, the plain of. Correctly, The **oak** of Meonenim (*the enchanters*). (Judg. ix. 37.) There were five noted trees near Shechem. 1. The oak of Moreh (not *plain*, as in Gen. xii. 6), where Abram built his first altar in the Promised Land. 2. Jacob took from his family all the strange gods, and ear-rings, and hid them under an oak at Shechem (xxxv. 4). 3. The oak under which Joshua set up the stone-witness



PYRAMID FIELD.

(Josh. xxiv. 26). 4. The oak of the pillar (not *plain*, as in Judg. ix. 6), under which Abimelech was made king. 5. The oak of the enchanters, where Gaal, son of Ebed, saw the soldiers of Abimelech coming, as he stood in the gate of Shechem (Judg. ix. 37). Jacob and Joshua may have chosen the same tree, and the words used by the two men are almost identical in form and spirit. Probably, also, the holy place and the crowning of the king were under the same tree: altogether making four references to the same sacred oak. These sacred trees were found all over the land, and this one may have been connected with the shrine of Baal Berith in its vicinity (Judg. viii. 33, ix. 46).

Mepha'ath (*sightly*). Moabite city in Reuben, near Heshbon (Josh. xiii. 18; Jer. xlviii. 21), given to the Merarite Levites. The Romans had a garrison here in the time of Eusebius. Lost.

Mer'an. A place mentioned with Theman as famous for its merchants and wise men (Baruch, iii. 23). In Arabia, but not identified.

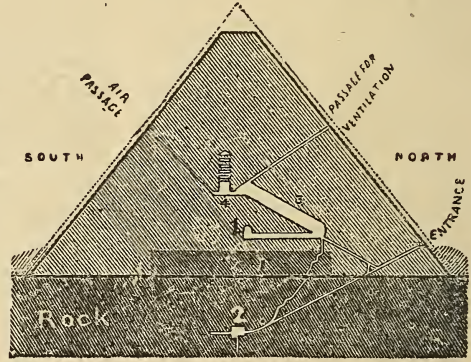
Meratha'im (*bitter affliction*). A name given by Jeremiah to Babylon (l. 21).

Mer'ibah (*strife*). A fountain in the desert of Sin, which flowed at the command of Moses (Ex. xii. 1-7). The place was called Massah (*temptation*), and Meribah (*shiding*). 2. Another fountain of the same character was near Kadesh (Num. xx. 13; Dent. xxxiii. 8). This is also called the waters of Meribah (Ps. lxxxi. 7, cvi. 32). It was here that Moses sinned in impatience and assumption of power, for which offence he was not permitted to cross over Jordan (Num. xx. 12).

Merom, the waters of (Josh. xi. 5, 7). Where Jabin, king of Hazor, and his allies were defeated by Joshua. The lake El Huleh, or Samochonitis (Josephus, Ant. v. 5, 1). This lake lies in the south end of a marshy plain, between the foot of Hermon and the hills of Galilee, which is 15 miles long by 5 wide; the lake being triangular and 3 to 5 miles across, according to the dry or wet season. It is 120 feet above the ocean. The several streams from Hasbany, Merj Ayun (Ijon), Dan, and Paneas unite, in the marsh, form the Jordan, and flow through the lake. The plain on each side of the lake is of rich soil, and is cultivated by the Bedouin Arabs from Lebanon, and merchants of Damascus,—a repetition of the life 3,000 years ago, recorded in Judges, xviii. The modern is really the most ancient name, being derived from Hul, the second son of Aram (Gen. x. 23). A district near Hamah is named after him, and also the town Huleh, near the castle of Hunin. The large spring on the west bank of the plain, Ain Mellahah, which pours out a brook 50 feet wide, once gave its name to the lake, Meleha (*William of Tyre*).

Me'roz (Judg. v. 23). Whose people refused to help Deborah and Barak against Sisera. *El Murussus*, north of Bethshan 4 miles (*Rob.* ii. 356).

Mes'ech. The sixth son of Japheth (Gen. x. 2), and founder of a nation (Ps. cxx. 5), which traded with Tyre (Ezek. xxvii. 13), and was ruined with Egypt (xxxii. 26), and a neighbor of Gog and Magog (xxxviii. 2). Herodotus speaks of the Moschi



GREAT PYRAMID.

1. Queen's chamber. 2. Well. 3. Corridor.
4. King's chamber.

and Tiburimi in Persia (iii. 94), who formed a part of the army of Xerxes; and these are the Meshech and Tubal of the Scripture. They were settled in the mountains of Caucasus, and in north Armenia; and their descendants to-day follow the customs mentioned by Ezekiel, and sell their daughters for wives and for slaves (to the Turks). The name is written *Muskai* on the Assyrian monuments, and *Mashoash* on the Egyptian, of the time of the third Rameses (*Wilkinson*). They are the *Muskovs* of Russia (*Rawlinson*).

Me'sha. The Joktanites dwelt from Mesha unto Mt. Sephar (Gen. x. 30). The mountain range of Zames (Mesha) runs from near the Persian Gulf S. W. nearly across Arabia. There is a mount Zafari on the Indian Ocean. Here is now, and has been from remote times, the country of the *Beni Kahtan* (Joktanite Arabs), inhabiting Yemen, Hadramaut, and Oman, separated from the Ishmaelites by the Nejed mountain range.

Mesopotamia (*between the rivers*). Between the Tigris and Euphrates, 700 miles long by 20 to 250 wide. The Aram Naharaim (in the Hebrew) of Gen. xxiv. 10, and Padan Aram of xxv. 20. It is a plain, but is crossed by the Sinjar hills east to west, near its centre, not far from Mosul. The nomade tribes are the only people, and they are driven to the hills in the hot season, when the pastures become dry, dusty, and parched, except near the streams. (See Assyria.) It is becoming the belief among scholars that the Mesopotamia (the city of Nabor) of Terah and Haran of Abraham were near Damascus (*Dr. Beke*), where Bethuel and Laban lived, and Abraham sent a servant to fetch Rebekah to be Isaac's wife; and a hundred years after that Jacob earned his two wives in 21 years. It was also the residence of Balaam (Deut. xxiii. 4). All of these references may apply to the region around Damascus, between the rivers Pharpar and Abana.

Metheg-Ammah. Taken by David from the Philistines (2 Sam. viii. 1). Gath was the metropolis of Philistia, and is thus described: metheg=*bridle*, or *command*, and ammah=*metropolis*. See 1 Chr. xviii. 1, where the same event is recorded.

Mich'mash. In Benjamin. A pass celebrated by the exploit of Jonathan, Saul's son (1 Sam. xiii. xiv. 4, 16). Jonathan Maccabæus also resided there (1 Macc. ix. 73), on account of the military strength of the pass (Ant. xiii. 1, 6). *Mukhmas*, in the *Wady Es Suweinit*, has ruins of many foundations of hewn stones, columns, cisterns, &c., indicating a once strong place, perhaps a city devoted to the heathen deity Chemosh (the two names being similar). The two rocks (see Bozez and Seneh), may still be seen; one on each side of the narrow and precipitous valley (*Rob.*). Isaiah, in speaking of the invasion of Judah by Sennacherib, says he laid up his carriages at Michmash (x. 28), which agrees with the character of the place, it being too steep for wheels.

Mich'methal. Boundary of Ephraim and Manasseh, west of Jordan, facing Shechem (Josh. xvii. 7). 2. Between Ephraim and Benjamin (xvi. 6), toward the Great Sea.

Middin (*measures*). Judah, in the wilderness. Um el Bedun, S. W. of the Dead Sea? (*Velde*.)

Midian (*strife*). Fourth son of Abraham by Keturah, and founder of a nation (Gen. xxv. 2; Num. xxii.), the rulers of Northern Arabia for a long time; inhabiting the peninsula of Sinai, where Moses fled after killing the Egyptian (Ex. ii. 15), and the country east of Edom and Palestine (xxxvii. 28). They were a snare to the Israelites, and Moses denounced their mischief-making (Num. xxv. 15, 17). Gideon's night attack with trumpets, and lamps in pitchers, was on a host of Midianites in the valley

of Jezreel (Judg. vi. to viii.). They were nomadic, pastoral, wealthy, and delighted in plunder, exactly as their descendants the Bedouins do now. There is no mention of this great nation, which has had an existence for 30 centuries, in any other book but the Bible, unless the accounts of the Arabs of the city of Medyen (the ruins of which are shown on the Akabah Gulf) refer to a city of this people. There is a tradition (in the *Marasid*, and a history of the people in *El Makhreezee*), that this is the city visited by Moses, and they point out a well at which he watered his flocks. They are also mentioned in the Koran (vii., xi.). It is conjectured that Jethro, who is called a priest of Midian, was of the Kenites, who were a branch of this people, and who remained friendly to the Israelites when the main body of the Midianites made war, and incurred the Divine vengeance.

Mig'dal Edar. Translated, "O tower of the flock," in Micah, iv. 8. A poetic name of Zion, because of its strength and watchfulness over Israel (Jer. xiii. 17).

Mig'dal El (*tower of God*). A fenced city in Naphtali (Josh. xix. 38). A place is mentioned in the *Wady Kerkerah*, 8 miles east of *Nakura*, called *Mujeidel*. But it is supposed Magdala is referred to in the text.

Mig'dal Gad (*tower of Gad*). Judah, in the Shefelah (Josh. xv. 37), near Lachish and Eglon. *El Mejdal*, two miles east of *Askulan*, is a large and fine village, in the midst of groves, orchards, and cultivated fields. Large hewn stones, columns, &c., indicate an antiquity of importance, probably of a city devoted to the worship of the heathen deity Gad, as Baal Gad was, under Mt. Hermon.

Mig'dol (*tower*). 1. A place between which and the Red Sea the Israelites were directed to camp on leaving Egypt (Ex. xiv. 2). 2. A boundary town mentioned by Jeremiah and Ezekiel, on the north, as Syene was on the south of Egypt. Hecataeus of Miletus places Magdolo 12 miles south of Pelusium.

Mig'ron (*precipice*). Near Saul's city (1 Sam. xiv. 2), where there was a pomegranate-tree, under which Saul and the remnant of his host "tarried" while Jonathan went on his famous exploit against the Philistines. Isaiah (x. 28) names it in the list of places passed by Sennacherib, on the south side of the Wady Suweinit. Whether it was a rock or a town is not known.

Mile'tus. Seaport and the ancient capital of Ionia, Asia Minor, 36 miles S. of Ephesus. The presbyters of the church of Ephesus met Paul at this place on his return from his third missionary journey (Acts, xx. 6). Several men of renown were born here—Democritus (460 B. C.), Anaximenes (504), Hecataeus, Anaximander (611), Thales (639), and Timotheus. There were four harbors, one of which would hold a fleet. The oracle of its famous temple of Apollo was consulted as late as the 4th century. Christian bishops of Miletus were present at several councils from the 5th to the 8th centuries. It is now a ruin called Melas, near the mouth of the river Meander. The sea has receded from the site several miles.

Mil'lo (*fulness*). An ancient Jebusite name of a part of the citadel of Jerusalem (2 Sam. v. 9). Solomon raised a levy to build or enlarge this work (and others, 1 Ki. ix. 15). Hezekiah repaired Millo, *the City of David* (2 Chr. xxxii. 5). The **House of Millo** was a chief clan of Shechem (Judg. ix. 6, 20). King Joash was murdered by his slaves at "the house of Millo that goeth down to Silla" (2 Ki. xii. 20), which is supposed to have been the place mentioned first.

Minni. Armenia (Jer. li. 27). The Minnai of the Assyrian inscriptions were located near lake *Urumieh*. (See Armenia.)

Min'nith. A town east of Jordan (Judg. xi. 33), celebrated for its wheat (Ezek.

xxvii. 17), which was exported at Tyre. *Menjah*, a ruin 4 miles N. E. of Heshbon (*Velde*).

Miph'kad, the Gate (*number*). A gate of Jerusalem in the time of Nehemiah (iii. 31); perhaps in the City of David.

Mis'gab (*lofty fort*). City in Moab (Jer. xlviii. 1). Mizpeh (1 Sam. xxiii. 3).

Misrephoth-maim (*burnings of waters*). Near Sidon (Josh. xi. 8); not conquered at Joshua's death (xiii. 6). Zarephath. Sareppta.

Mith'cah (*place of sweetness*). Desert station. Lost. (Num. xxxiii. 28).

Mitylene. Chief town in Lesbos (Acts, xx. 14, 15). The Romans called it "the beautiful," from its fine buildings. It was a free city in Paul's time. It is a city now, and gives its name to the whole island.

Miz'ar, the Hill (*little*). From which the Psalmist uttered the pathetic appeal recorded in Ps. xlii. East of Jordan. Lost. (Not Little Hermon.)

Miz'pah, Miz'peh (*watch-tower, or look-out*). Seven places of this name: 1. Mispah (also Galeed), where Jacob and Laban set up a memorial stone-heap (Gen. xxxi. 45), saying, The Lord *watch* between us. Mizpah was the Hebrew form of the ancient name of the place. North of Mahanaim, on some hill-top. *Jebel Osha*, near *Es Salt*? The top is broad and flat—a fine place for an assembly; and on the north slope is a ruin, called Jilad (Gilead). (*Grove*, in Smith's Dict.). 2. **The land of Mispah**. The Hivites of this land helped Jabin against the Israelites (Josh. xi. 3). 3. **The Valley of Mispah**. Where Joshua chased Jabin and his multitude (ver. 8). Cœle-Syria, or Bukaa? Perhaps the reference is to the *Hauran*, "eastward" from the waters of Merom. 4. Ib. xv. 38. In the Shefelah. *Tell es Safieh* (*Velde*). 5. A city of Benjamin (Ib. xviii. 26), on *Neby Samwil*, 4 miles N. W. of Jerusalem. Here the whole nation assembled to avenge the Levite (Judg. xx.); and to sacrifice before attacking the Philistines by order of Samuel (1 Sam. vii.); and again to elect Saul king (x.); the city of Gibeon was about a mile north of the hill; and perhaps on this very height Solomon offered sacrifice, and was endowed with wisdom (1 Ki. iii. 4). It was fortified by Asa, who took the materials from Ramah, 3 miles N. E. Gedaliah, Nebuchadnezzar's governor, lived here when he was killed by the fanatic Ishmael (Jer. xl. 7, 8). After the destruction of the temple it was held as a holy place, where sacrifice was made (xli. 5) in a house of the Lord. This character continued as late as the time of the Maccabees (1 Macc. iii. 46). There is a village and a mosque (formerly a church) on the summit of *Neby Samwil*. The hill rises steeply 600 feet above the plain, and commands a very extensive view, especially eastward as far as Kerak in Moab, and westward to the Mediterranean. 6. **Mizpeh of Moab** (1 Sam. xxii. 3). Where David sought an asylum for his father and mother, with the king of Moab (among the relatives of Ruth?).

Miz'raim (*the two Egypts*). Egypt. (Gen. x. 6.) This name (not of a man but of a country) represents a centre from which colonies went out from the remotest antiquity. Egypt is now called Misr, in Arabic. (See **Egypt**.)

Mo'ab (*from father*). Son of Lot, and founder of a tribe, located east of the Dead Sea (Gen. xix. 37), in the district once occupied by the Emims (Gen. xiv. 5; Deut. ii. 11). Zoar, the city of this tribe, was most probably northeast of the Dead Sea, from which the Amorites drove them, and which was given to Reuben. The whole region is undulating, without any high ridges or sudden hills, except near the Dead Sea and Jordan, is covered with sites of ruined towns, on every hill or other convenient place, and its soil is rich. The country must, when prosperous, have presented

a scene of plenty and happiness scarcely equalled. The Roman roads have not entirely disappeared, on which there are still milestones of the time of Trajan, Marcus Aurelius, and Severus, with the numbers yet readable. The argument in favor of the truth of prophecy receives great strength from the consideration of the past and present condition of Moab, especially when it is known that the prophets spoke at the time of its greatest prosperity (Is. xv., xvi., xxv., B. C. 720; Jer. xlviii., B. C. 600), 12 years before the invasion of Nebuchadnezzar (chap. xxvii. 3); and the country was promised to the Arabs of the east (Bedouins), who now occupy it (Ezek. xxv. 8-11). Sanballat, the Moabite (Haronite), was a chief among those who laughed the Jews to scorn, after their return from captivity, and when they attempted to rebuild the walls of Jerusalem (Neh. ii. 19). Manasseh, a son of Joiada, the high priest, married his daughter (xiii. 28), and became high priest of the Samaritans, in the temple built by his father-in-law on Mt. Gerizim (Josephus). The Moabites probably had a national record of events, from which the account of Balak and Balaam (Num. xxii.-xxiv.) was borrowed. Of Mesha, a king of Moab, an interesting relic has this last year been found by the Palestine Exploration (see Kir Hareh).

Mo'din. The native city of the Maccabees, who were of the race of the priests (1 Macc. ii. 1, xiii. 25), where their ancestral sepulchre was located (Josephus, Ant. xiii. 6, 6; 1 Macc. xiii. 27-30, ii. 70, ix. 19). Here the resistance to Antioch was begun, by Mattathias; and here the Jewish armies encamped on the eve of two of their most noted victories—that of Simon over Cendebeus (1 Macc. xvi. 4), and that of Judas over Eupator (2 Macc. xiii. 14). The site of Modin is located at Latrun, on the road from Jerusalem to Ramleh, 12 miles from the former, where there are ancient remains of importance (*Rob.*).

Mo'ladah. South, in Judah (Josh. xv. 26); given to Simeon. Reoccupied after the captivity (Neh. xi. 26). Herod retired to a tower in Malatha of Idumæa (Josephus). *El Milk* is a ruin of great extent, with two large wells, and is on the regular road from Petra to Hebron.

Mo'reh (*a teacher*). **The Oak of Moreh** (not plain), was the first halting-place of Abram in Canaan (Gen. xii. 6), and was near Shechem. (Land of Moriah?) The field which Jacob bought probably included this sacred grove. The name Mor-thia is found on some ancient coins as a title of Neapolis—Shechem. Josephus has a Mamortha, or Mabortha, which he says was a local native name (B. J. iv. 8. 1). **The Hill of Moreh.** At the base of this hill the Midianites encamped on the night when Gideon attacked them with his 300 (Judg. vii. 1). Now called Little Hermon or *Jebel ed Duhy*.

Moresh'eth Gath (*possession of the wine-press*). (Micah, i. 14.) In the Shefelah, near Lachish. The prophet Micah was a native of a Moresheth, but whether this is the one is not certain.

Mori'ah. Found only in two passages—Gen. xxii. 2, and 2 Chr. iii. 1. 1. **The Land of Moriah** (Gen. xxii. 2), was more than two days' journey from Gerar, where Abram then lived (Beersheba being mentioned just before and just after the event of the journey), and probably in the same region with the oak of Moreh, Shechem. 2. **Mount Moriah** would in that case be Mt. Gerizim, according to the tradition of the Samaritans; but it is said, in 2 Chron. iii. 1, that Solomon began to build the house of the Lord at Jerusalem, in mount Moriah. There must have been two mountains of that name, or the one at Jerusalem is the only one. This mount then has witnessed the offered sacrifice of Isaac, the vision of God's judgment and mercy, the presence of his temple and worship, and the crucifixion.

Mo'serah (*bond*). Station in the Arabah near Mt. Hor (Deut. x. 6). Moseroth (*bonds*), in Num. xxxiii. 30. *Wady Mousa* is supposed to be a remnant of the name Moserah. Aaron died while the people were encamped here.

Mountain. The Hebrew words are *har*, *harer*, or *harar*, and the Chaldee *tur*, which are translated mount, mountain, and hill. The various parts of a mountain were described by the names of parts of the human body. 1. Head (*Rosh*), Gen. viii. 5, meaning tops or summits. 2. Ears (*Aznoth*), Josh. xix. 34; projections or spurs. Uzzan Sherah. 3. Shoulder (*Catheph*), Deut. xxxiii. 12, meaning side or slope. 4. Side (*Tsad*), 1 Sam. xxiii. 26. 5. Loins (*Cisloth*), Josh. xix. 12. Ha-Cesulloth (Loins village). 6. Rib (*Tsela*), 2 Sam. xvi. 13. 7. Back (*Shecem*), the origin of the name Shechem, which is on the back of Gerizim. 8. Thigh (*Jarcak*), Judg. xix. 1, 18. 9. In Chaldee, *tur* is mountain, and this is borrowed in the modern name of Olivet, Jebel et Tur.

Mountain of the Ammonites (Deut. i. 19, 20). On the plateau of Et Tyh, from Jebel *Araif en-Nakah* to *Jebel el Mukrah*, but is also extended in lower ranges as far as Hebron.

Mo'zah (*spring-head*). Benjamin (Josh. xviii. 26), near Cephirah, the modern Kefir.

Myn'dus. Between Miletus and Halicarnassus, the residence of Jews for convenience in trade (1 Macc. xv. 23). Mentioned by Herodotus and Strabo for its ships and harbor. There is an ancient pier and other ruins at the site.

My'ra. In Lycia, where Paul changed vessels on the way to Rome (Acts, xxvii. 5). The city was on a hill, at the foot of which flowed a navigable stream, with a good harbor at its mouth (Pliny). There are ruins of various periods of its history;—ornamented tombs, with inscriptions in the Lycian character; a very large theatre, of the Greek age; and a Byzantine church.

My'sia. Province in the N. W. of Asia Minor, west of Bithynia, north of Eolis, or Lydia. It was celebrated for its corn and wine. Paul passed through it on his first journey (Acts, xvi. 7, 8). Assos and Adramyttium were in Mysia, but Troas was independent.

N.

Na'amah. Judah, in the Shefelah (Josh. xv. 41), in the group with Lachish, &c. Lost. Naam'athite (Job, ii. 11, &c.). Zophar, one of Job's friends, was from a Naamah, but it is supposed that it must be looked for in Arabia, where the Temanite and Shuhite, his other two friends, lived. Lost.

Na'aran. An eastern limit of Ephraim (1 Chr. vii. 28. See Gezer). Naarath in Josh. xvi. 7. Perhaps Neara, from which Archelaus conducted water to irrigate the royal gardens at Jericho (Ant. xvii. 13, 1). It was between Ataroth and Jericho. There are large ruins at the foot of the hills, and, in the deep ravines a few miles north of Jericho, where there are also ruins, but no place has been pointed out as the site in question. Wady Nawaimeh, 3 miles N. of Jericho?

Na'chon's threshing-floor (2 Sam. vi. 6). Called also Chidon's (1 Chr. xiii. 9); and after the sad event of Uzzah's death by the ark, it was named Perez Uzzah (perez, *broken*). (Ant. vii. 4, 2.) Between Kirjath Jearim and Jerusalem.

Nadab'atha (1 Macc. ix. 37; Ant. xiii. 1, 4, Gabatha). From which the children of Jambi were escorting a bride with great pomp and music, when they were

attacked by Jonathan and Simon. On the east of Jordan, near *Es Salt*? Josephus says the bride was the daughter of an illustrious Arabian.

Nah'alol. In Zebulun (Josh. xxi. 35). Nahallal (error in xix. 15). Nahalol (Judg. i. 30). *Malul*, 4 miles west of Nazareth, in the plain of Esdraelon.

Nah'aliel (*torrent of God*). One of the latest halting-places; north of the Arnon (Num. xxi. 19). *Wady Encheyle*, a branch of the *Mojib* (Amon).

Nain (*pleasant*). The scene of one of the greatest miracles of Jesus; the raising of the widow's son (Luke, xii. 12). It is now a small village, of 20 huts, on a rocky slope, in the midst of extensive ruins of an ancient place, on the northwestern end of Little Hermon (*Jebel ed Duhy*). There are sepulchral caves along the steep eastern approach from the plain, and also on the other side of the town (*Rob.*).

Na'ioth (*house of instruction*). Where Samuel and his disciple lived (1 Sam. xix. 18, &c.). Where David fled for refuge from Saul. Samuel had a school here. Verse 20 is rendered by the Targum-Jonathan, "they saw the company of scribes singing praises, and Samuel teaching, standing over them." As Naioth was in Ramah (ver. 19), it was probably a dwelling used for a school in the town of Ramah.

Na'phish (*refreshment*). (1 Chr. v. 19.) A tribe descended from the last but one of the sons of Ishmael; settled in the Hauran and Gilead; allies of Jetur (who was in Iturea). Traces of this tribe may be looked for in Arabia, for they were driven out by Reuben, Gad, and Manasseh. They were wealthy when dispossessed, having lost to the Israelites 50,000 camels, 250,000 sheep, and 2,000 asses. Ptolemy says the *Agræi* were a people of N. Arabia.

Naph'tali (*niphtali—wrestled*). 5th son of Jacob, second born of Bilhah (Gen. xxx. 8). He had four sons when Jacob went into Egypt (xli. 24). There is not a word said about him personally in the Scriptures. (See Twelve Tribes.)

Mount Naphtali. The high land of the district occupied by the tribe (Josh. xx. 7).

Naphtuhim. Called on the Egyptian monuments **Na-Petu**, the people of (*Nine*) *Bows*. The chief city of this nation (*Napata*) is now in ruins, on the island of Meroë, on the Upper Nile, where there are found pyramids, temples (one of Osiris and Ammon), sphynxes, and many beautiful sculptures. In the British Museum are two lions, sculptured in red granite, fine works of art, brought from this ruined city.

Na'sor, the plain of. Near Kedesh Naphtali, the scene of a battle between Jonathan and Demetrius (1 Macc. xi. 67). Hazor.

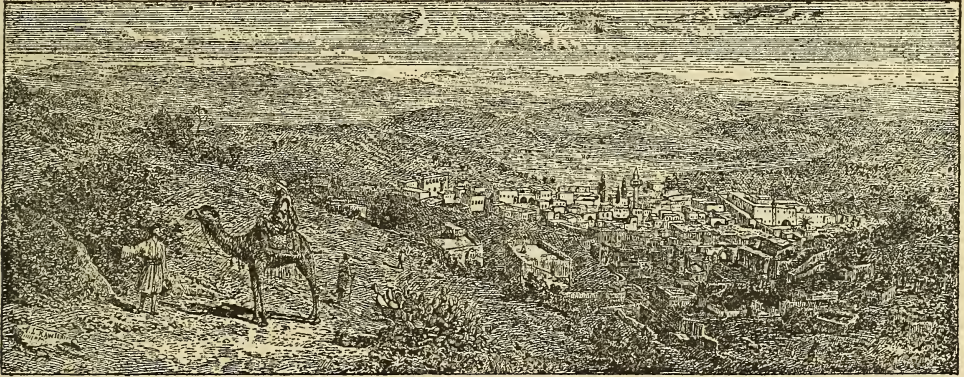
Nazareth (*the branch*). First mentioned in Matt. ii. 23, or rather, in the order of time, in Luke, i. 26, as the scene of the **Annunciation** to Mary of the birth and character of **Jesus** (v. 31–33). Before this event the place was unknown to history, but since then its name has become a household word through all the Christian world, equally revered with Bethlehem and Jerusalem.

A low, undulating ridge of hills encloses the green plain that lies like a lake, with Nazareth built on one of its shores. The valley runs nearly east and west, is about a mile long, and a quarter of a mile wide: the hills vary in height from 100 to 500 feet above its level; the highest, Neby Ismail, being 1800 feet above the ocean. The soil is rich, and well cultivated, producing a great variety of fruit, grain, vegetables, and flowers, which ripen early and in rare perfection. Population about 4,000, nearly all Christians (Latin and Greeks), except a few Arabs, and not one Jew.

The parents of Jesus came here soon after their return from Egypt (Luke, ii. 39); and after the visit to the temple, when he was twelve years old, Jesus returned here with them (ii. 51); he grew up here to manhood (iv. 16); from here he went down to

Jordan to be baptized by John (Mark, i. 9; Matt. iii. 13); his first teaching in public was in its synagogue (xiii. 54); here he was first rejected (Luke, iv. 29); and Jesus of Nazareth was a part of the inscription on the cross (John, xix. 19).

The view from the top of Neby Ismail is very extensive, and includes many interesting Scripture localities, being one of the most noted in Palestine, combining the elements of the beautiful and the sublime. In the north are the white peaks of Lebanon, and Hermon towering high above them, because nearer. Eastward, the Hauran, Gilead, Tabor, Little Hermon, and Gilboa. South, the Plain of Esdraelon, the hills of Samaria; and west, Carmel and the Mediterranean. The villages in the view are Cana, Nain, Endor, Jezreel, Taanach; and many ruins not yet identified.



NAZARETH.

The rock of this whole region is a soft white marl, easily crumbled; and there is probably not a house, or structure of any kind, nor even a loose stone, remaining of the time of Christ's residence here. Since the general features of hill and valley, fountains and water-courses, could not have greatly changed, we may accept the location of the "steep place," near the Maronite Church, and the Fountain of the Virgin, as historical. A great many other localities are pointed out by the residents as traditional sites of every event mentioned in the gospels as having occurred there, but they have no other interest than in so far as they recall the gospel narrative.

Neah (*the shaking*). Landmark on Zebulun's west border (Josh. xix. 13). *El Ain*, 3 miles N. W. of Nazareth.

Neap'olis (*new city*). The first place visited by Paul in Macedonia (Acts, xvi. 11). On a rocky promontory, in a wide and beautiful bay, stands the Turkish village Kavala (5,000 inhab.), in the midst of the ruins of the ancient city. There was an aqueduct for bringing water from a distance of 12 miles; near the city, it passed a ravine over a double tier of arches, 80 feet above the brook below, in Roman style, hewn and cemented; fine sarcophagi, with inscriptions, of the age of Claudius, Ionic columns, and sculptured figures, besides foundations of ancient houses, &c., are witnesses of its ancient importance.

2. Shechem was also called Neapolis in Vespasian's time.

3. The bishops of Neapolis in Arabia were present at the councils of Chalcedon and Constantinople; a place now called Suleim, on Jebel Hauran (*Porter*, Damascus, ii. 85).

Nebai'oth, Nebaj'oth. Ishmael's first-born (Gen. xxv. 13). Esau married

Mahalath, the sister of Nebajoth (xxviii. 9). The country from the Euphrates to the Red Sea was called, in Josephus' time, Nabatene (Ant., i. 13, 4; Gen. xxv. 18). They were called by the Arabs, *Nabat* (or *Nabeef*), and were celebrated for their agriculture, astronomy, magic, and medicine, accounts of which have been recently discovered in some ancient books of theirs, written from 2500 to 600 B. C., consisting of a book of agriculture, one of poisons, the works of Tenkeloosha, the Babylonian, and the Book of the Secrets of the Sun and Moon; all of which were translated, in A. D. 904, by Ibn Washiyeh (*Keysee*). The rock-temples of Petra, in Edom, were the works of this people, who thus are proved to have been a highly cultured race many ages before the Greeks.

Nebal'lat (*secret folly*). Benjamite town, after the captivity (Neh. xi. 34). *Beit Nebala*, 4 miles N. E. of Lydda (*Rob.*).

Nebo, Mount. From which Moses took his first and last view of the Promised Land (Deut. xxxii. 49); and where he died, and was buried in one of its ravines (xxxiv. 6). Located by Tristram (*Land of Israel*, 535) 3 miles S. W. of Heshbon; overlooking the mouth of the Jordan, over against Jericho, meeting every condition of the text.

Nebo (*project*). Town, east of Jordan, on the Mishor, in Gad (Num. xxxii. 3, 38); a ruin, 3 miles west of Heshbon, on the side of *Wady Hesban*. 2. In Benjamin, now called *Beit Nubah*, 12 miles N. W. of Jerusalem, in *Wady Mansur*. The Crusaders built the *Castle of Arnaldi* here (Will. of Tyre, xiv. 3).

Ne'iel (*treasure of God*). Landmark of Asher, now *Miar*, on a lofty height, 10 miles N. W. of Nazareth (Josh. xix. 27).

Nek'eb (*cavern*). On the north border of Naphtali (Judg. iv. 11). Lost.

Nephto'ah, the water of. Landmark between Judah and Benjamin (Josh. xv. 9). *Ain Lifta*, 2½ miles N. W. of Jerusalem. Another fountain, *Ain Yalo*, in *Wady el Werd* (*roses*), is urged as the site by some, on account of the text in 1 Sam. x. 2.

Netophah (*a dropping*). Peopled after the return from captivity (Ezra, ii. 22). Two of David's captains were natives of this place (2 Sam. xxiii. 28). At the dedication of the wall built by Nehemiah, the singers were found residing in the *villages* of this people; so there were more than one town, perhaps a district, near Bethlehem. Seraiah (*warrior of Jehovah*), a native of this place, was an accomplice of Ishmael in the murder of Gedaliah (2 Ki. xxv. 23). *Um Tuba*, 2 miles N. E. of Bethlehem. *Beit Nettif*, in the *Wady Sumt*, is mentioned in the Jewish traditions as famous for "oil of Netopha" (*Rob.*, ii. 17).

Ne'zib (Josh. xv. 43). *Beit Nusib*, in the low, hilly district between *Beit Jibrin* and Hebron. There are ruins of a building, 120 by 30 feet, and a tower 60 feet square, of ancient massive masonry, besides broken columns.

Nicopolis (*city of victory*). Built by Augustus, in Epirus, on the site where his army encamped the night before the battle of Actium. The temple of Neptune was placed on the spot occupied by his own tent. Paul requested Titus (iii. 12) to come to him from Crete, or from Dalmatia (2 Tim. iv. 10), to Nicopolis. He also urged Timothy in the same manner (ver. 21). There are on the peninsula, northwest of the Bay of Actium (*Gulf of Arta*), ruins of a temple, a theatre, walls, and other structures, on the hill and the low marshy plain; now deserted. It is possible that Paul was arrested here, and taken to Rome for his final trial (*Conybeare and Howson*).

Nile. The Hebrew names of the river were *Shichor* (*black*); *Yeor* (*the river*); *Sihor*, in Jer. ii. 18. The Sanscrit *Nilah* means *dark blue*; and one of the upper

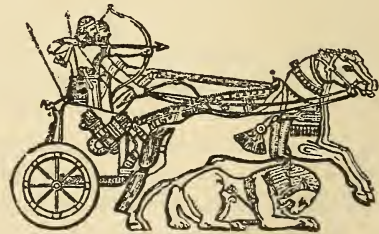
branches of the river is now called the Blue Nile. The name Yeor is Egyptian, and is written AUR on the monuments. It is also called HAPPE MU (*the abyss*). Dr. Livingstone's late accounts show this to be the longest river in the world; rising in or beyond the lake Victoria Nyanza, south of the equator, and emptying into the Mediterranean at N. lat. 31° ; its course, running through 36 degrees, having been traced more than 2700 miles, while it is quite certain that it will be found to be 1000 miles longer. (The Amazon extends through 30 degrees, and the Missouri and Mississippi together about 35 degrees.) There are three chief branches: 1. The Blue (*Bahr el Azrak*) drains Abyssinia, and brings down the alluvial soil which fertilizes Egypt. 2. The White (*Bahr el Abyad*) joins the Blue at Khartoom, the capital of Soodan. 3. The Atbara (*black river*), rises also in Abyssinia, and joins the Nile at the north point of the Island of Meroë. There are no tributaries below the Atbara. The stream is interrupted by several cataracts formed by granite projected up through the sandstone of its bed. The first cataract is at the south boundary of Egypt (lat. 24°), the ancient Syene, now *Assuan*; the second, or Great Cataract, is in lat. 22° ; the third in lat. $19^{\circ} 45'$; the fourth in lat. $18^{\circ} 45'$; and the fifth in $18^{\circ} 20'$, 100 miles above the fourth. The river parts into several branches below the pyramids of Memphis and Cairo, and encloses the Delta. The ancients mention seven branches: 1. Pelusiatic; 2. Tanitic; 3. Mendesian; 4. Bucolic (Damietta); 5. Sebennytic; 6. Bolbytene (Rosetta); 7. Canopic (Is. xi. 15). The width, in its lower course, is from half a mile to a mile wide, where there are islands. The water is sweet, especially during the inundation, and quickly becomes clear by settling its sediment. As Egypt has no rain (Zech. xiv. 17-19), the river supplies water to the soil by its overflow. The annual rise is noticed at Khartoom in April, but is not visible in Lower Egypt before June, and continues until September. The prophet Amos refers to the inundation as a symbol of great power and utter desolation (viii. 8, ix. 5). Job was acquainted with the Nile floods, for the word that he uses in chap. xxviii., ver. 10, for *rivers*, is the plural of the name of the Nile, in the original. Jeremiah also uses it as a figure when speaking of Pharaoh Necho's army (xli.). Its waters abound in fish of many kinds (Num. xi. 5); but crocodiles (described minutely by Job, xli., and mentioned by Ezekiel, xxix. 3) are becoming very scarce, and are only found in Upper Egypt. The monuments and the ancient writers give accounts of the banks of the Nile as being bordered with flags, reeds, and flowers, especially the lotus, and full of wild-fowls. Now the banks are nearly bare, as prophesied by Isaiah (xix. 6, 7). The papyrus, which was used for making paper, and for boats (which were remarkable for their swiftness—Is. xviii. 2) has entirely disappeared, except in the marshes of the Delta. Ezekiel compares Pharaoh to a crocodile (great dragon) in the Nile, fearing no one (xxix. 1-5; whale, in xxxii. 2). Moses was exposed on its waters in a boat of papyrus (bulrushes, Ex. ii. 3); and it is said traditionally that Jesus lived on its banks, near Heliopolis; and its name is associated with many other Bible characters, such as Absalom, Jacob, Joseph, Solomon (whose wife was a daughter of Pharaoh), besides the captive king of Judah, pictured on the walls of the temple at Karnac. See Memphis

Nim'rah (*pure water*). In the "land of Jazer," afterward called Beth Nimrah (Num. xxxii. 3, 36); in the tribe of Gad. The name Nimrim (*panthers*) is found in several localities east of Jordan (*Porter*). Two miles east of the Jordan, on the road from Jericho to Es Salt, are ruins near copious fountains (Is. xv. 6; Jer. xlviii. 34). Eusebius says it was a village north of Zoar. If our location of Nimrah is correct, Zoar must have been north of the Dead Sea.

Nim'rod (*the extremely impious rebel*). Son of Cush (Gen. x. 8, 9). He established an empire in Shinar (Babylonia), the chief cities of which were Babel, Erech, Accad, and Calneh; and extended it northward over Assyria, including the cities Nineveh, Rehoboth, Calah, and Resen. There is no authentic account of his life. The tales of Ctesias, and others, except that in the Bible, are guesses or inventions; and of the great cities which he built very little has been known until within the last twenty-five years, when Layard exhumed the palaces, sculptures, and inscriptions of

Nine'veh (*Nin-navah* = *Nin-town*). The ancient capital of Assyria. First mentioned in Gen. x. 11. The country was also called the land of Nimrod by Micah (v. 6). Balaam prophesied the captivity of Israel by Assyria (Num. xxiv. 22), and Asaph sings of their alliance with Moab (Ps. lxxxiii. 8). Jonah was sent to the city about 800 B. C., and Nahum devotes the whole of his book to "the burden of Nineveh," about 725 B. C. Isaiah says that Sennacherib resided in the city; and it was probably the scene of his death (Is. xxxvii. 37), while worshipping in the temple of Nisroch, his god. The last notice of it is by Zephaniah, B. C. 630 (ii. 13). Assyria is alluded to as having been destroyed, according to prophecy by Ezekiel (xxxi.), and Jeremiah omits it from his catalogue of all nations (xxv.). The city is not mentioned in the inscriptions of the Persian dynasty. Herodotus passed very near, if not over, the site of the city, about 200 years after its destruction, but does not mention it, except as having once been there. Xenophon, with his 10,000 Greeks, camped near the site (B. C. 401), but does not mention its name (*Anab.*, iii. 4, 7), although he describes the mounds as they appear now. Alexander marched over the very place, and won a great victory at Arbela, in sight of it, but his historians make no note of it. The Emperor Claudius planted a colony there, and restored the name Nineve. Tacitus calls it Ninos, when taken by Meherdates. On the coins of Trajan it is Ninus, and on those of Maximinus it is Niniva; Claudeopolis being added on both coins. Many relics of the Romans have been found; vases, sculptures, figures in bronze and marble, terra-cottas, and coins. The site was again deserted when Heraclius gained a victory over the Persians, A. D. 627.

The Arabs named their fort, on the east bank of the Tigris, *Ninawi* (A. D. 637). The accounts of its immense extent are various, and not very reliable. Diodorus Siculus says the dimensions were (according as we estimate his figures, from 32 to 60, or even) 74 miles in circuit. The walls were 100 feet high, and wide enough for three chariots to drive abreast; flanked by 1500 towers, each 200 feet high (accounts which have not yet been verified). Layard says: "If we take the four great mounds of Nimrud, Koyunjik, Khorsabad, and Karamles, as the corners of a square, it will be found to agree pretty accurately with the 60 miles of Herodotus, which make the three days' journey of Jonah." Within this space there are many mounds, and remains of pottery, bricks, &c.



ASSYRIAN CHARIOT.

The name of Nineveh is found on the Egyptian monuments of the date of Thothmes III., about 1400 B. C.

The first notice in modern times of the ruins were by Mr. Rich, in 1820, who brought to London a few bricks, with inscriptions, some cylinders, gems, and other

remains. Layard next visited them, in 1840; but Botta, a French consul at Mosul, found the first Assyrian monument, which was of value as a confirmation of Scripture. It was soon followed by a great variety of works of art, in 1844, at Khorsabad, the results of which exploration are in the Assyrian room at the Louvre, Paris. The great work of disintombing the remains of ancient Nineveh was performed by Layard, from 1845 to 1850.

The accounts of Layard's discoveries are published in minute detail, and fill volumes (see list of works consulted in this book), and will repay the time spent in reading them; for, besides giving undoubted and truthful glimpses of antiquity, in almost every phase of society, they are as startling and exciting as the wildest romance, both in text and illustration. But far beyond these in value to us are their uses in confirmation of the Scriptures.



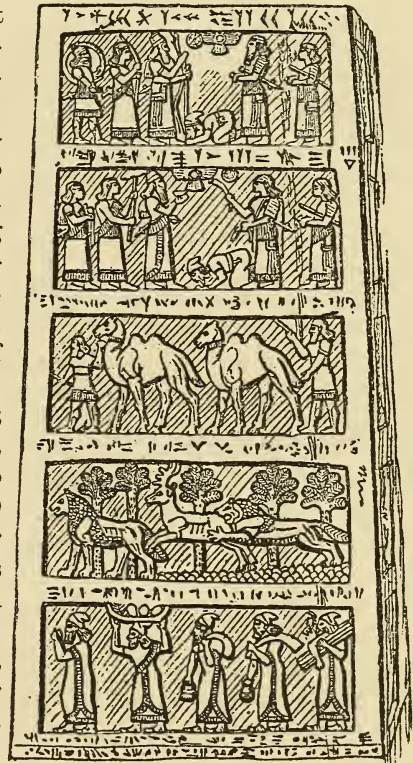
ONE SIDE OF A DOORWAY, KHORSABAD.

Place and Fresnel discovered, at Khorsabad, colossal human-headed winged bulls, which were in groups on each side of great doorways; besides other mythic figures.

The most important inscription that has been brought to light, is that on two of the human-headed bulls from Koyunjik (now in the British Museum), giving an account of Sennacherib; his wars with Hezekiah, and the capture of Lachish, with pictures illustrating it. (See **Lachish**.) Nearly equal in value is the Black Obelisk of Nimroud—a piece of black marble, 6 feet 6 inches high, 1 foot 5½ inches square at the top, and 2 feet square at the bottom; the upper half covered with five panels of figures, with inscriptions between each panel, and also many lines below the lower one: altogether 210 lines. One side only is engraved here: the four may be seen in the work on "Nineveh and its Palaces," by Bonomi. The story may be inferred from the text in 2 Ki. xvii., xviii.

The first panel, at the top, exhibits the king, attended by his eunuch, and a bearded officer (perhaps the returned conqueror); a captive kisses his foot, and two officers wait the king's orders. The image of Baal, and a circle enclosing a star (the sun?), are similar to those on the rocks at Nahr el Kelb. (See cut for inscription, page 10.)

The same images, reversed in position, are in the second panel. One may mean morning, and the other evening; and both, with the figures in the other panels bringing and presenting tribute, indicate that the captives were so many and the tribute so vast that they consumed the whole day in their presentation. Some of the figures on the obelisk resemble those on the wall of the small temple of Kalabshe, who are enemies of Rhamses II., and are



NIMROUD OBELISK.

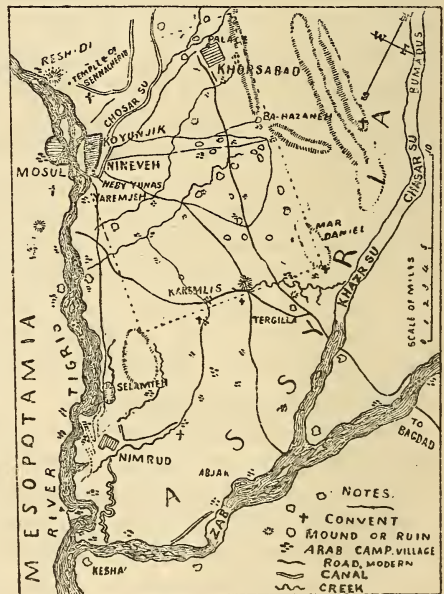
understood to represent Jews in both cases. The inscription, as interpreted by Rawlinson, mentions the receiving by the king of tribute from the cities of Tyre, Sidon, and Gubal, in his 21st year; defeating the king of Hamath, and twelve other kings of the upper and *lower* country (Canaan=lower). Dr. Hincks reads the names of Jehu, king of Israel, and dates the obelisk 875 B. C. Dr. Grotefend reads the names of Tiglath Pileser, Pul, and Shalmanassar, and refers to the accounts in Isaiah (xx.) and Nahum (iii.).

Sargon's name was found in another inscription, with his title, Shalmaneser, and the account of the capture of Samaria (which in Assyrian is SAMARINA). He carried off 27,280 families, and placed colonies, in their stead, of people from Assyria (2 Ki. xviii.). The king of Egypt is called PIRHU (Pharaoh), and Heliopolis is **Rabek** (Ra—sun, bek—city). Ashdod, Jamnia, Hamath, Berea, Damascus, Bambyce, and Charchemish, are mentioned among his captures. He is also styled the conqueror of remote Judæa. He had a statue and inscription in his honor on the island of Cyprus. The son of this king was Sennacherib, who built Koyunjik; and in the great palace there were found inscriptions in honor of his capture of Babylon from Merodach Baladan (2 Ki. xx. 12; Is. xxxix. 1); and of Sidon, under King Luliya; and of his expedition into Judæa, in which occur the names KHAZAKIYAHU (Hezekiah), URSALIMA (Jerusalem), and YAHUDA (Jews). The king of Pelusium is mentioned. The tribute of Hezekiah, as recorded, consisted of 30 talents of gold, 300 talents of silver, the vessels and ornaments of the temple, slaves, both boys and girls, maid-servants and men-servants,—confirming the Scripture account (2 Ki. xviii. 13-16).

The tells or mounds (see Ezra, ii. 59; Ezek. iii. 15; 2 Ki. xix. 12) which are scattered all over the region watered by the Euphrates and Tigris and their confluents, contain the remains of Assyrian, Babylonian, and Persian occupation. They vary in size from 50 to 150 feet high, and also much more in length, being from a few rods to several miles in extent. Those forming what is now called Nineveh are *Koyunjik*, which is 3,900 feet long by 1500 wide and 96 high; *Nebv Yunas* (traditional tomb of Jonah), about 40 acres in extent; *Khorsabad*, 6,000 feet square; *Selamieh*, 410 acres; *Nimrud*, 1,000 acres: and in this group of mounds (called Nimroud) there are indications of more than 100 towers, at regular intervals. On the S. W. of this group there is a mound 2,100 feet by 1200, with a cone at one corner (N. W.) 140 feet high.

A treasure-house of records, such as is alluded to by Ezra (v. 17, vi. 2), was found at Koyunjik, filled with the archives of the empire, written on tablets of terra-cotta, and in perfect order and preservation, piled from the floor to the ceiling, most of which were sent to the British Museum.

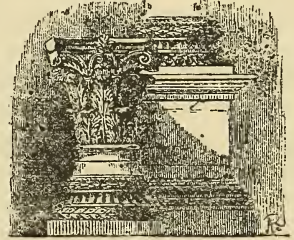
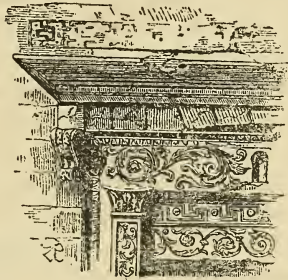
No-A'mon (*populous No*). Nahum, iii. 8; Ezek. xxx. 14, 15. Identical with Thebes. Multitude of No (Jer. xlvi. 25). See Thebes.



PLAN OF MOUNDS AT NINEVEH.

Nob (*high*). David fled from Saul and came to Nob (1 Sam. xxi. 1), which was near Anathoth (Neh. xi. 32). There are on a conical hill, $2\frac{3}{4}$ miles N. of Jerusalem, traces of a small, but very ancient city—cisterns hewn in the rock, large hewn stones, and ruins of a small tower, besides other indications. From the summit, Zion is in plain view (Is. x. 32).

No'bah (*a barking*). (See **Kenath**.) Most of the chief towns of the Hauran have traces of the architectural magnificence that Rome lavished on her colonies. The tanks, bridges, and many houses are solidly built, and even at this late day nearly as good as new.



ARCHITECTURAL DETAILS AT NOBAH (*Kenawat*).

Noph. Moph, Memphis. Is. xix. 13. (See Memphis.)

No'phah (*blast*). Only mentioned in the fragment of an ode, composed by the Amorites after their capture of Heshbon from the Moabites (Num. xxi. 30), and quoted by Moses. A city between Heshbon and Medeba. Lost.

1.

O'both (*bottles*). Encampment in Moab. Lost. (Num. xxi. 10.)

Oci'na (Judith, ii. 28). Name for Accho. (See William of Tyre.)

Odol'am. Adullam. *Beit Ula*.

Olives, Mount of (Zech. xiv. 4). "Before Jerusalem, on the east." Referred to as the "ascent of Olivet" in other places (2 Sam. xv. 30, &c.) in the Old Testament, and by various changes of the name in the New (Luke, xix. 29; Acts, i. 12). The first mention of the mount is at the time David fled over it, and the last is the triumphal progress of the Son of David over its slopes. That description, written, perhaps, over 2,500 years ago, is now a good one. It is near Jerusalem—a ravine between them—olive-trees (Neh. viii. 15; Mark, xi. 8), and gives a very distinct view of the temple site and the city from its summit, where there is now a chapel (2 Sam. xv. 23, 32). Solomon built chapels for the worship of Ashtoreth, Chemosh, and Milcom, heathen divinities, on a part of Olivet called the "Mount of Corruption" (2 Ki. xxiii. 13), which some believe to be the highest summit, where the chapel of the Ascension now stands: the same spot that was held sacred by David.

Olivet is a ridge, 300 feet higher than the temple site, and a mile long, north and south, divided into three or four summits, which are named—commencing at the north—1. Viri Galilæi; 2. Ascension; 3. Prophets; and, 4. Offence. During the middle ages the mount was dotted all over with chapels, or monuments of some kind, marking the localities selected as the sites of interesting events recorded in Scripture; among which are the tombs of the Virgin, Joachim, and Anna, near Gethsemane (in which are the Cave of Christ's Prayer and Agony, the rock on which the three disciples slept, and the place of the capture of Christ; spot on which the Virgin witnessed the stoning of Stephen; where her girdle dropped at the time of her Assumption; where

Jesus wept over the city (Luke, xix. 41); where Jesus first said the Lord's Prayer—the Beatitudes were also pronounced here); where the woman taken in adultery was brought to him; Tombs of the Prophets (containing Haggai and Zechariah); cave in which the Apostles wrote the Creed; where Christ spoke of the judgment to come; Cave of St. Pelagia, and of Huldah, the prophetess; Place of the Ascension; where the Virgin was warned of her death by an angel; spot from which the Apostles witnessed the Ascension (viri Galilæi=men of Galilee); where the three Marys saw Jesus after his resurrection. All of these places on the side toward the city. On the slopes, south and east, the place of the barren fig-tree; Bethphage; Bethany (house of Lazarus, and the cave, or tomb); stone on which Christ sat when Mary and Martha saw him. Only three of these command our especial attention—Gethsemane, the place of the Lamentation, and the place of Ascension. (See **Gethsemane**.) Stanley says that the Lord's "triumphal entry" must have been on the road, not over the summit, but the longer and easier route round the south shoulder of the mount (between the summit called the Prophets and that called the Mt. of Corruption), which has the peculiarity of presenting two successive views of the city, just before and after passing a slight elevation in the path. Ezekiel mentions Olivet in his wonderful vision (xi. 23); and Zechariah says of the Messiah, "His feet shall stand in that day (of the destruction of Jerusalem) on the Mount of Olives" (xiv. 4).

Jesus stood somewhere on its brow when he predicted the overthrow of the city (Mark, xiii. 1). (See view on page 103.)

On. Heliopolis. Bethshemesh (Jer. xliii. 13). Egyptian HA-RA (the *city of the sun*). The Egyptian name was AN. It was on the east bank of the Nile, 20 miles N. E. of Memphis; once the capital of the district. Joseph's wife was a daughter of a priest of On (Gen. xli. 45). The site is now marked by low mounds, enclosing a space about $\frac{3}{4}$ of a mile each way, where once stood the temple of the sun and the city, only a solitary obelisk (70 feet high, and covered with hieroglyphics) being left of the former splendors of the place. The Emperor Augustus carried a great many works of art and an obelisk from this city to Rome; and Constantine adorned Constantinople from the same source.

Ono (*strong*). Built by the sons of Elpaal. In Benjamin (1 Chr. viii. 12). Seven hundred and twenty-five of the people of Lod, Hadid, and Ono returned from Babylon (Ez. ii. 33). There was a plain near the city (Neh. vi. 2), where Nehemiah was invited five times to come to a village in it to meet Sanballat. *Beit Ana*, $4\frac{1}{2}$ miles N. of *Lud*.

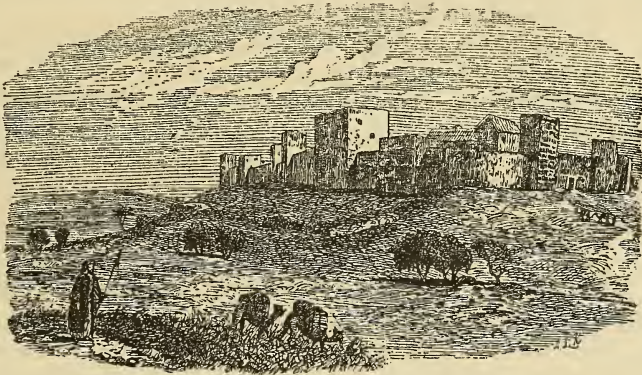
O'phel. A part of ancient Jerusalem, first mentioned as having its wall built "much" upon by Jotham (2 Chr. xxvii. 3). Manasseh enclosed it with a wall (*ib.* xxxiii. 14). It was near the water-gate (Neh. iii. 26), and a great corner-tower (v. 27). Josephus calls it Ophla (Ant., ix. 11, 2; B. J., ii. 17, 9). The prophet Micah (iv. 8) calls Ophel the daughter of Zion, which would indicate that Zion was the temple site, for Ophel is the hill south of the south wall of the temple. 2. The Ophel of 2 Kings, v. 24, which was the residence of the prophet Elisha, where Gehazi returned from begging a present from Naaman, was near Samaria.



OBELISK AT ON.

O'phir (*dust—red dust?*). In the Himyarite language *ofir* is *red*, and the people of Mahra call their country red, and the Red Sea *Bahr Ofir*. Ophir was a region from which Solomon obtained gold in Tyrian ships, by the way of Eziongeber. It was in Arabia (Gen. x. 29), where several sons of Joktan settled, giving their names to regions or tribes. Sophir is the form of the name in the Septuagint and Josephus. The gold, silver, precious stones, ivory, apes, peacocks, and almug-wood are Indian articles, but may have been imported there. Jeremiah (x. 9) and Daniel (x., v.) say gold of *Uphaz*, probably meaning Ophir. On the shore of the Red Sea, in Arabia.

Oph'rah (*a faun*). Two places of this name. 1. In Benjamin (Josh. xviii. 23), 5 miles east of Bethel, now called Et Taiyibeh, a small village on a conical hill, con-



OPHRAH. EPHRAIM.

taining ancient ruins. Jesus retired to this obscure place, after the miracle of raising Lazarus, with his disciples (John, xi. 54). 2. In Manasseh, the native place of Gideon (Judg. vi. 11, viii. 27), and where he was buried. The prophet Micah calls it Aphrah (*dust*, i. 10). Lost.

O'reb, the rock (*the raven's crag*.) (Judg. vii. 25; Is. x. 26.) Not far from Bethshemesh, on the east (or west) side of Jordan. The Jews have a tradition that the prophet Elijah was fed by the people of Oreb (*ravens*). (See *Reland*.)

Ori'on. "God who made Arcturus, Orion, and the Pleiades" (Job, ix. 9, xxxviii. 31, 32; Amos, v. 8).

Ortho'sias. Described by Pliny (v. 17) as near Tripolis, south of the river Eleutherus (which was the northern boundary of Phœnicia), in a strong pass; and a city of great importance, as commanding the route between Phœnicia and Syria. Tryphon fled there when besieged by Antiochus in Dora (1 Macc. xv. 37). The ruins are on the south bank of the *Nahr el Barid* (*cold river*).

P.

Pa'dan A'ram. The family of the founder of the Jewish race settled here, with whom the descendants of Abraham married, as with an aristocratic people. (See **Haran**.) *Padan* is Arabic for field, or ploughed land. The wife of the heir of the promise was sought here; and it was, probably, near Damascus, only a few days' journey from where Abraham was living, and not many weeks' (or months') travel, far away in Mesopotamia. (Gen. xxviii., xxix.)

Palesti'na, Palestine (Hebrew, PELESHETH). (Ex. xv. 14; Is. xiv. 29; Joel, iii. 4; in Ps. lx. 8, Philistia, which was a synonymous term at one time.) Palestine in the Scripture means Philistia only (which see).

Pamphy'lia. A province of Asia (Minor), on the south coast, bordering the same sea as, and west of Cilicia (Acts, xx. v. ii. 5). The sea is now called *Adalia*, from the ancient Attalia. The region was only 20 miles wide, inland, between Taurus and the sea. Paul here first entered Asia, having just left Cyprus, landing at Perga (Acts, xiii. 13), where John Mark left him and Barnabas. The language seems, from Luke's account (Acts, ii. 10), to have been corrupted to some local dialect. The region is now thinly peopled, with a few towns along the coast, in the midst of fine orchards, surrounded by fertile fields. Ruins here and there mark ancient sites.

Paneas. (See **Cæsarea Philippi**.)

Paphos. In Cyprus, at the west end of the island (Salamis being at the east end, and a road between); the seat of the Roman governor, Sergius Paulus, who "believed" after hearing Paul and Barnabas (Acts, xiii. 12). Elymus (*magician, sorcerer*) was struck with blindness (for a season), as a punishment for deceiving people with his magic. They had a fine temple in honor of Aphrodite (Venus), who was worshipped, and was fabled to have risen from the sea at this place (Homer, Od. viii. 362). The temple was at a place now called *Kuklia*, some distance from the new town called *Baffa*.

Pa'rah (*cow*). Five miles N. E. of Jerusalem. The name is continued in *Wady Farah* (*mouse*), the Arabs keeping the *sound* only of the ancient name, as they have done in many other cases. Dr. Barclay claims this wady for the ancient locality of **Ænon**, where John was baptizing; for there is a large intermitting fountain there (John, iii. 23; City of the Great King, 558). Khurbet Farah (*ruin of*) lies on the fork between Wady Tuwar and Wady Farah. (Josh. xviii. 23.)

Pa'ran (*place of caves*). Name of a mountain and a wilderness. The mountain is only mentioned in two poetical passages (Deut. xxxiii. 2; Hab. iii. 3). This name is preserved in Wady **Feiran** (*faran*), in Sinai; and the mountain is probably that now called Serbal, one of the grandest in the region (*Bartlett*, Forty Days; *Stanley*). The wilderness is described minutely in the Scriptures; and had Palestine on the north, Arabah on the east, and Sinai on the south; corresponding to the desert *Et Tyh* (*the wandering*) of the present. (See Geology.) This region is not a desert, or a wilderness, but is called by the Hebrews *Midbar* (*pasture-land*).

Par'bar. (1 Chr. xxvi. 18.) An open porch, or some structure on the west side of the temple court.

Par'thia (Acts, ii. 9). The Parthians here meant were Jews only, who were present at Jerusalem on the day of Pentecost. Originally it was a small mountainous district N. E. of Media, between Aria and Hyrcania, but afterward included a large district. The country is mountainous, climate pleasant, soil fertile, well watered by many small streams (which do not reach the seas, but are absorbed in the ground), and has many ruins of ancient cities, such as Ctesiphon, Akker-kuf, El Hammam, and Takt-i-Bostan, some of the most remarkable Oriental remains, which are evidence of a former state of prosperity and wealth. It is now a part of Persia. The first known of this Scythian people is of the time of Darius Hystaspis; although it is supposed that Cyrus annexed their territory to his empire (B. C. 550). They were in Xerxes' great army in Greece. Alexander gave their country to Eumenes. The Parthian Empire began under Arsaces, B. C. 256, and extended from the Tigris to India, and

from the Chorasmanian desert to the Southern Ocean. It was the only power that opposed Rome with final success. The Roman general Crassus was defeated by them at Carrhæ (Harran). (*R. K. Porter.*)

Parva'im. From whence gold was brought for the ornamentation of the temple (2 Chr. iii. 6). The Sephar of Gen. x. 30, which was a mountain, and probably the same as Ophir. Others hold that Parvaim means Eastern, as the modern *Levant* does, and therefore say that the text means only eastern gold. Pliny mentions a Barbatia on the Tigris (vi. 32).

Pas-dam'mim (*hand of confusion*). Ephes Dammim (1 Chr. xi. 13). Where a fierce conflict with the Philistines occurred. *Damun* is a ruin, 3 miles east of Socho, but it is not identified beyond dispute.

Pat'ara. The seaport of Xanthus, near the coast, in Lycia. It was devoted to the worship of Apollo (Hor., Odes, iii. 4, 64), and the coins of the district exhibit traces of the respect paid to the divinity. Some of the ruins—among which are a triple arch of a gate of the city, and a ruined theatre, baths, temples, &c.—indicate a once populous and important city; such as it probably was at the time of Paul's visit (Acts, xxi. 1, 2), when it was an emporium of commerce between the east and west coasts of the Levant (see Livy, xxxvii. 16; *Beaufort's* Karamania, Ionian Ant. of the Dilettanti Soc., and *Fellows*).

Path'ros. A district in Egypt, and a Mizraite tribe.

Pat'mos (Rev. i. 9). A rocky island, south of Samos—one of the Sporades, in the Icarian Sea, a part of the Ægean Sea—15 miles around; divided almost in two by a narrow isthmus, on the east side of which are the town and harbor; and near them, on a hill, to the south, is the monastery of "St. John the Divine" (built by Alexius Comnenus). In the library of this church are many ancient MSS., two of which contain an account of John after the Ascension. There are no forest-trees, but many flowering shrubs and plants. Walnut and fruit trees are grown in orchards; and the wine is famous for its strength and flavor. Now called *Patina*, and *Palmosa*. Pop., 4,000. (See Patmos and the Seven Churches.)

Pen'iel, Penuel (*face of El—God*). (Gen. xxxii. 30.) Where Jacob wrestled with a man, who changed Jacob's name to **Israel**. It does not appear again until after 500 years, when Gideon, on his way from Succoth, on the Jordan, chasing Zeba and Zalmunna, being faint from want of food, asked the people of this place for bread for his soldiers, and was denied (Judg. viii. 8). He destroyed the tower of the city on his return (ver. 17). Jeroboam rebuilt the place (1 Ki. xii. 25). It has never been mentioned since, and is now lost.

Pe'or (*the opening*). A mountain in Moab, from the top of which Balaam saw Israel encamped in the plain below (Num. xxiii. 28). There was a shrine, or holy high place, on the summit, and the town of Beth Peor at its foot (Deut. iii. 29). Baal Peor was named from this mountain. 2. There is a *Beit Faghur*, 5 miles S. W. of Bethlehem, in *Wady Biar*; which is included in the list of towns in Judah, in the Septuagint, as Phagor (Josh. xv. 59).

Pera'zim, mount (*of divisions*). Isaiah refers to it in his warning of the divine vengeance which was threatened (xxviii. 21). It must have been on some of the heights bordering the plain of Rephaim; and on its top a high place to Baal (Baal Perazim, 2 Sam. v. 20).

Perez-Uzzah (Uzzah—*broken*). (See Nachon's threshing-floor.)

Per'ga. The ancient capital of Pamphylia, on the river Cestrus, 7 miles from

the sea. Diana (Artemis) was worshipped there, in a fine temple near the town. The coins of the city bear figures of Diana and the temple. Paul landed here from Paphos (Acts, xiii. 13), and visited the city a second time on his return from the interior (xiv. 25). When Pamphylia was divided, Perga was made the capital of one section, and Side of the other. Called by the Turks *Eski-Kalessi*.

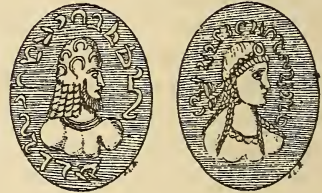
Per'gamos. In Mysia, 3 miles N. of the ancient Caicus. (See Seven Churches.)

Persep'olis. The capital of Persia, and partly burnt by Alexander, the temples—built of stone—only escaping. Antiochus Epiphanes attempted to capture and rob the temples, but was defeated (1 Macc. vi. 1, 2; 2 Macc. ix. 2). This city has been supposed to be identical with Pasargadæ, the capital of Cyrus; but that city was 42 miles N. of Persepolis, at a place now called *Murgaub*, where there is shown a tomb of Cyrus. The site of Persepolis is called Chehl-Minar (*forty pillars*, or *minarets*), from the remaining pillars of the palace built by Darius and Xerxes. Nanea (Diana, Artemis, Aphrodite) was the moon-goddess of the Persians, and had a temple in her honor, rich in gold shields, breastplates, and coverings of gold, and great treasures. The ruins of the palace now cover the platform, which is 350 by 380, and 30 feet above the plain. A stairway of marble leading up to this platform is peculiar in having the rise only 3 or 4 inches for each step, with a tread of 14 inches, and the side-approaches decorated with sculpture. The ruins here show such parts of buildings as have entirely disappeared from the remains in Assyria, such as gates, columns, window-frames, staircases, &c., and giving a new style of column—very tall and slender. Pasargadæ was the ancient, and Persepolis the later capital of

Per'sia. The province of Fars—Farsistan; is now not very large; and north of the Persian Gulf. The ancient empire extended north to Media, south to the Persian Gulf, east to Caramania, and west to Susiana; and in its greatest prosperity, from India to Egypt and Thrace (Ezek. xxxviii. 5). The north country is mountainous, with very few valleys or plains, but many very picturesque, and generally fertile, among which is the famous Shiraz of Arabian poetry. That part bordering the Gulf is sandy, like Arabia, and not very productive.

The original religion was simple; required temples, but neither altars, images, nor priests, and was based on a belief in the double nature of the infinite power, good and evil (Ormuzd and Ahriman), which was symbolized by light and darkness. Sacrifice was not practised. Magianism and fire-worship mingled with, and almost superseded the ancient faith (Gomates, a Magian, became emperor, or Shah, B. C. 522), and the worship grew more and more complicated until the empire was destroyed. The Ahasuerus of Esther is probably Xerxes, the son of Darius, by Atossa, the daughter of Cyrus, the founder of the empire. The marriage with Esther is supposed to have taken place in the seventh year of his reign, the year after his flight from defeat in Greece. Artaxerxes, his son, is mentioned by Ezra (vii. 11–28) and Nehemiah (who was the king's cup-bearer, ii. 1–9) as friendly to the Jews; and he is the last but one of the Persian kings mentioned in Scripture. The last was Darius the Persian (Neh. xii. 22).

Phar'par (*swift*). One of the two rivers mentioned by Naaman, as rivers of



PERSIAN WARRIORS. (*Persepolis*.)

Damascus, better than all the waters of Israel (2 Ki. v. 12). The *Awaj* is divided from the Barada (see Abana) by the ridge of the Jebel Aswad, which is nowhere less than 8 miles wide. It has two sources in the S. E. slopes of Hermon—one near the village of Arny, and the other near Beit Jenn, the two streams uniting below Sasa—and empties into the Hijaneh, the most southerly of the lakes east of Damascus. There are nearly 50 villages in its course, containing about 18,000 people (*Porter*, Five Years in Damascus).

Phar'athoni (1 Macc. ix. 50). In the south of Judæa? Lost.

Phase'lis. In Lycia, near Pamphylia, on the coast. It was a city of importance in the 6th century B. C., but became a resort of pirates. It was a convenient port, on account of the lofty mountain Solyma (8,000 feet), which was only 4 miles back of the city, affording a landmark for sailors. Homer mentions the Solyma range in the *Odyssey*. The Romans broke up the pirates' stronghold, under Publius Servilius Isauricus, B. C. 75, and Pompey. The Romans required all their allies to deliver up to Simon, the high-priest, all Jewish exiles, naming this city among others (1 Macc. xv. 23).

Phe'nice. Phœnix (*the date-palm*). Town on the south coast of Crete, now called *Lutro*. Paul was on the way there from Fair Havens when the storm drove the vessel into Adria (Acts, xxvii. 12). The White Mountains rise 9,000 feet near the bay, which is a safe harbor in winter.

Philadel'phia. In Lydia, near Phrygia. (See Seven Churches.) There is a village on the ancient site called *Allah Shehr*—"City of God."

Philip'pi. In Macedonia, 9 miles from the sea, on the banks of the deep, rapid stream Gangites (now *Angista*). Paul says: "On the Sabbath we went out of the city by the river-side, where prayer was wont to be made" (Acts, xvi. 13). The ancient walls can be traced along the course of the river; and there are remains of a gate leading to a bridge across the stream. Philippi was a Roman military colony, originally named Krenides (*springs*), or Datum; and the Jews were probably not permitted to worship inside of the walls. A ridge, 1600 feet high, behind the city, divided a broad plain from the bay and town of Neapolis, which was in Thrace. The mines produced 1000 talents of gold a year, from which Philip's coins were made (see Coin, in **Macedonia**). The Via Egnatia passed through it. The ruins of the city are very extensive, but the place is not inhabited.

The famous battle which ended the Roman Republic was fought on this plain, near Philippi, between armies led by Octavius Cæsar and Marc Antony on one side, and on the other by Brutus and Cassius, who were defeated with their republican forces (B. C. 42).

Paul visited the city a third time (Acts, xx. 6), where he remained, in company with Silas, for some time. The church at Philippi were friendly to Paul, and sent him help frequently (Phil. iv. 10, 15, 18; 2 Cor. xi. 9; 1 Thess. ii. 2), for which, and their other kindnesses, he wrote them an Epistle from Rome.

Philis'tia (*emigrant*). Palestine (Ps. lx. 8). A region extending from Joppa 40 miles south to Gerar, being 10 miles wide at the north and 20 at the south, and generally called **Shefelah** in the Scriptures. The prophets describe the people as the Philistines from Caphtor (Amos, ix. 7), the remnant of the maritime district (Jer. xlvii. 4); and Moses as the Caphtorim that came out of Caphtor (Deut. ii. 23) and drove out the Avim. This would require us to read Gen. x. 14, "and Caphtorim, whence came Philistim." (See Caphtor.) The most reasonable supposition seems to

be that Philistia was settled by emigrants from Egypt, dating from the time of Aménoph, B. C. 1970, up to the time of the Judges in Israel, B. C. 1200.

Since we have only ten or twelve words remaining out of their language, and these, it may be, affected by contact with the Hebrew forms, it is impossible to determine their origin as a race. They came after the Canaanites (Gen. x. 19), who once occupied as far as Gaza and Gerar. Abimelech was king of the Philistines in Abraham's time. Moses avoided them on account of their strength; and Joshua found a confederacy of five cities—Gaza, Gath, Askelon, Ashdod, and Ekron—ruled by princes, with whom he did not go to war. The first victory over them is recorded of Shamgar, who killed 600 with an ox-goad. They carried off the sacred ark, after the battle of Aphek, and only restored it in David's time, when their territory was added to the kingdom of Judah; and the great king made Ittai, a man of Gath, captain of his body-guard, who were Philistines (2 Sam. xv.). For the location of the chief city of Philistia, see **Gath**.

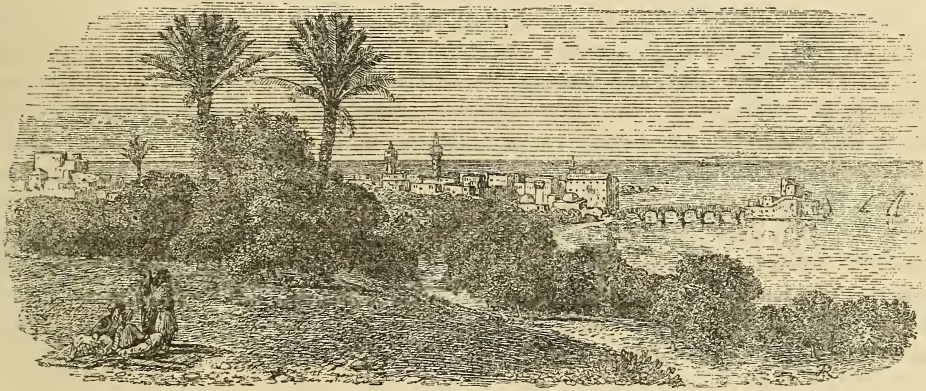
Their religion was similar to that of Phœnicia—nature-worship. Their name for God was Elohim; but they had other special divinities, such as Dagon, Derketo, Baal Zebub, and Ashtoreth, whose images were carried with them on their campaigns, besides charms which they wore on their persons (2 Macc. xii. 40). Josephus speaks of a council of 500 rulers at Gaza (Ant., xiii. 13, 3). Baal was a union of human (the head) and fishlike forms. Oracles, priests, sorcerers, altars, temples, &c., were scattered all over the land.

Phœnicia, Phœnice (*phoenix*—*palm-tree*). Phoinos, *purple*, is another derivation of the name. Phœnix, the son of Agenor, and brother of Cadmus, is also honored as the source. This was the Greek name, while the native name was KENAN, as may be seen on a coin of Laodicea, of the time of Antiochus Epiphanes; and from them—the strongest race—the country was called by the Hebrews the Land of Canaan. The country extended from the Ladder of Tyre, or rather the Ras el Abyad (*White Cape*), to the *Nahr el Auly*, above Sidon, 28 miles; with a width at Sidon of two miles, and at Tyre of five; and was called by Josephus the great plain of Sidon (Ant., v. 3, 1). Sidon and Tyre were 20 miles apart. (See **Sidon** and **Tyre**.) Sarepta was a colony of Sidon, 8 miles south; and Tyre was either a colony of Sidon, or received the honor of a change of the chief rule to it, after the war with the Philistines, because it was a stronger place than Sidon. Perhaps, at this time, the island was fortified. There were also colonies in Cyprus, the Grecian Isles, Lybia, and in Spain. Phœnicia was extended, in later times, north to the island of Aradus, and Antaradus, the boundary being the river Eleutherus, making a coast of 120 miles. Beirut is now the chief, and almost the only port of this region. Gebal was anciently famous for its ship-builders, sailors (Ezek. xxvii. 9), and workers in stone. Tripolis (now *Tarabulus*) was colonized in three distinct districts, a few rods apart, each walled in, and named after the cities from whence the emigrants came—Tyre, Sidon, and Aradus. Aradus (Arvad, Gen. x. 18) was on a small island, colonized from Sidon. Massive ruins are still standing there. Carthage, in Africa, was its most famous colony. (For rivers, &c., see **Lebanon**.)



SHIP FROM POMPEII.

The language was Semitic (that is, from Shem); to which family belong the Arabic, Aramaic, and the Hebrew, which are as nearly allied as are English and German. No other language was so widely spread, because of their mariners and colonists. The Greeks gave the honor of the invention of letters to the Phœnicians, having first



SIDON.

received 16 letters from Cadmus (*eastern or olden*). (See **Alphabets**.) The letters are supposed to have been originally rude pictures, in outline, of natural objects, as—Aleph, an ox's head; Beth, a house; Gimel, a camel (the hump-back); Daleth, the tent-door; Lamed, an ox-goad; Ajin, an eye; Caph, the back of the head; Reish, the head; and Tau, a cross. The Egyptian phonetic characters were made on the same principle. The names of the Greek letters which end in *a*, are Aramaic in form.

The religion was a nature-worship, recognizing male and female powers; whose symbols were the sun, moon, and planets (7), which has been said to have been the most complete and beautiful form of idolatry ever devised. This system always had an influence over the Hebrews, more or less in different ages, recommended to the simple pastoral Jews by the wealth and polished manners of the commercial Phœnicians. Solomon paid his respect to King Hiram by making shrines to his gods on Olivet, and his successors permitted houses to be built near the temple for idolatrous practices (2 Ki. xxiii. 7). The worst feature of the system was the sacrifice of children to the god Molech. The colonies of Phœnicia also inherited this dreadful superstition, for we read that when Carthage was besieged by Agathocles, there were offered as burnt sacrifices to the god Saturn (the planet), *at the public expense*, 200 boys of the aristocracy; and when they had gained a victory, the most beautiful captives were sacrificed in the same manner (Diod. xx. 14, 65). The worship of Astarte also tended to break down the restraints of virtue between the sexes, and to solemnize the most abominable practices. Twice were a large number of the priests of Baal destroyed by a reformer in Israel; by Elijah, who killed 450 on Mt. Carmel, and by Jehu, who gathered all the Baal worshippers in Israel, and in true Oriental style gave each one a garment for the grand occasion, and then killed every one, and burned the images and destroyed the temple of Baal (2 Ki. x. 18–28). The Phœnicians believed in the development theory, that the first created beings were without intellect, and progressed from one

stage to another up to man (Sanchoniathon). Melchisedec was of this race and faith, worshipping Elyon, called *their* most high god; but Abraham worshipped Jehovah, the Lord (Gen. xiv. 22).

The country has always had a great many tribes, each holding to its peculiar religion, and they now live together, but separate, without friendship or mutual trust, suspecting and hating every other faith but their own; and this want of common union is the great obstacle to progress as a people.

There is a hopeful future for this people, for which the American mission is preparing the way, quickening a desire and taste for education among the young of all classes, and of every faith, and meeting these new demands with schools of the best grades, good books, and qualified, earnest teachers. The material progress of the country will follow the advance in its moral elevation, as is the case in all other lands. The population is stated by *Thompson* (Land and Book, i. 246) to be less than two millions, divided among Moslems, the rulers (800,000), Kurds (50,000), Nusariyeh (Arabs, 150,000), Yezidy and Gipsies (20,000), Druses (100,000), Jews (25,000), Maronites (200,000), Greeks (150,000), Armenians (20,000), Jacobites (15,000), Romanists (80,000), and a few Protestants from England, Scotland, and America, besides the roving tribes of Arabs who cannot be counted, or even estimated. The cities have a population of all classes, numbering in Tripoli 18,000, Beirut 50,000, Tyre 35,000, Acre 5,000, Khaifa 3,000, and Deir el Kamar, the Druse capital, 7,000; besides which there is a great number of small villages.

Phrygia. Asia Minor. Inland, south of Bithynia and Galatia, west of Cappadocia and Lycaonia, north of Lycia and Pisidia, and east of Caria, Lydia, and Mysia. The empire once included nearly all Asia Minor. The surface is level, with few ridges, and very productive of corn, fruit, wine, cattle, sheep, and horses. Laodicea, Hierapolis, and Colossæ (and perhaps Antioch) were the chief cities, mentioned in the New Testament.

Pi-bes'eth (Egyptian BAHEST). Bubastis is the Greek form. On the Pelusiac branch of the Nile. Called also Bubastile, and named from the goddess whom the Greeks identified with Artemis (Coptic PASCHT). The city was built on an artificial elevation, raised by criminals (chiefly), from the mud taken from the canals leading from this place to Suez. Pascht was the goddess of fire, and had a grand temple in her honor, to which multitudes flocked yearly on pilgrimage. Herodotus describes the city very minutely (ii. 5-9). The only remains are a few stones of the finest red granite and heaps of broken pottery, mud banks, &c. When Ezekiel prophesied its destruction it was in its period of greatest prosperity (xxx. 17).

Pi-hahi'roth (*mouth of the caverns*, or if Egyptian, *where sedge grows*). Near Suez, a camping-place during the Exodus (xiv. 2, 9). There is a place there now called *Ghuweibet el boos* (*the bed of reeds*).

Pinnacle (Matt. iv. 5). Some high part of the temple, or of the courts or wings belonging to it. Josephus says Herod built the royal gallery on the south part, from the top of which if any one looked down, he would become dizzy (Wars, v. 5, 4; Ant. xv. 11, 5, xx. 9, 7). Late explorations have discovered the actual height of the foundation wall to be about 150 feet, and the temple buildings must have been 50 to 75 feet more; making over 200 feet (287 feet—*Barclay*, City of Great King, 251). Eusebius says that James, brother of Jesus, was precipitated from this height.

Pir'athon. Where Abdon was buried, in the land of Ephraim (Judg. xii. 13, 15). Benaiah, one of David's captains, was from this city (2 Sam. xxiii. 30). Now called

Ferata, 6 miles S. W. of Shechem, in *Wada Aly*, near the foot of the mountain Shekl Abraham (*Rob.* iii. 134).

Pis'gah (*to divide*—i. e. *isolated peak*). Mountain in Moab (*Deut.* iii. 17, xxxiv. 1; *Josh.* xii. 3, xiii. 20). Although minutely described in the Scriptures, yet it has been difficult to locate. The present explanation of the matter is, that Abarim was the name of the range; Nebo one of the peaks; and Pisgah the top of Nebo. The passage would then read, "Moses went up to Mount Nebo, to the top of the hill." (See **Nebo**.) The name Ras el Feshkah (the same as *Pisgah*) must have been transferred across the Dead Sea, as well as the name of the Jebel Mousa, S. E. of Bethany.

Pisid'ia. In Asia Minor, south of Phrygia, east of Lydia, west of Cilicia, and north of Pamphylia. It is mountainous, but has many fertile plains and valleys. The scenery is wild and grand (some cliffs rising 1000 feet over a foaming torrent); heightened by forests of oak, pine, and other trees, orchards of fruit-trees, and vineyards. Its people in the time that Paul travelled through it were warlike highlanders, and probably exposed the Apostle to the "perils of robbers" that he mentions. Antioch was in Pisidia, though on the border of Phrygia.

Pi'thom. One of the store-cities built by the Israelites in Egypt, for the first oppressor (*Ex.* i. 11). *Patumos* of Herodotus (*ii.* 158). Now called *Abhaseh*, at the entrance of *Wady Fumilat*, on the line of the ancient canal to the Red Sea.

Plain. Eight different Hebrew words are translated by this one word *plain*, in our version. 1. ABEL (*meadow*—see **Abel**). 2. BIKA (*to cleave, a valley*). The valley between the two ranges of Lebanon is now called Buka (see Lebanon). The same word is used to describe the plain on which the image was set up in the plain of Dura (*Dan.* iii). 3. HAK-KIKKAR (*ciccar*), (*to move in a circle, as a coin or a loaf*), the plain around Jericho (*Gen.* xiii. 10). 4. HAM-MISHOR (*even place, plain*). In *Deut.* iii. 10, it refers to the region now called *El Belka*, the high level table-lands (of Moab) east of the Dead Sea. 5. HA-ARABAH (*dry region*), the peculiar name of the valley of the Jordan. 6. HA-SHEFELAH (*a low plain*), the name of the Plain of Philistia. 7. ELON (*oak, or grove of oaks*). The mistranslation loses much of the beauty and force of the original, as may be seen by correcting the reading in *Gen.* xii. 6, to oak or grove of Moreh; and the same in *Deut.* xi. 30; in *Gen.* xiii. 18, to oak grove of Mamre; in *Judg.* iv. 11, to grove of the wanderers (*Zaanaim*—wanderers), (where Bedouins pitch their tents?); in *Judg.* ix. 6, to the oak of the covenant, or monumental oak (The Charter Oak, Boston Elm, and Penn's treaty Elm, are instances in our country); in *ver.* 37, to grove of Meonenim (magicians); and in 1 *Sam.* x. 3, to oak or grove of Tabor. 8. EMEK (*valley*), applied to the Plain of Esdraelon and other valleys or plains, as Achor, Ajalon, Baca, Berachah, Bethrehob, Elah, Gibeon, Hebron, Jehoshaphat, Keziz, Rephaim, Shaveh, Siddim, and Succoth, besides the valley of "decision" in *Joel.* iii. 14.

Potter's Field. Bought by the priests with the bribe of 30 pieces given to Judas (*Matt.* xxvii. 7). *Aceldama*.

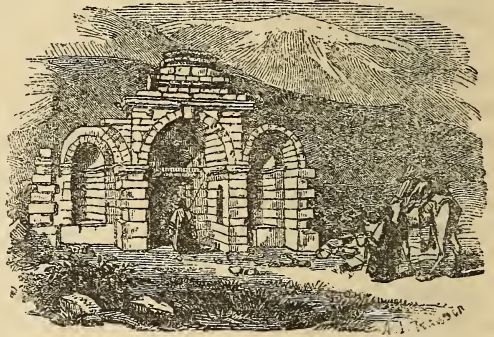
Ptol'emaïs. Ptolemy's city. *Accho*, *Acre*. (1 *Macc.* v. 15, 55, x. 1, 58, 60, xii. 48; *Acts*, xxi. 7).

Pute'oli. Eight miles N. W. of Naples, on the shore; once called the Bay of Cumæ (see *Virgil*), and also Puteolanus. It was a famous watering-place, on account of its many warm springs. Ships landed cargoes of corn and also passengers from the Levant at this the best harbor near Rome. The harbor was protected by a mole, the ruins of which are still to be seen. Scipio sailed from this port to Spain; Cicero had a villa in the vicinity, and Hadrian was buried near. Now called *Puzzuoli*.

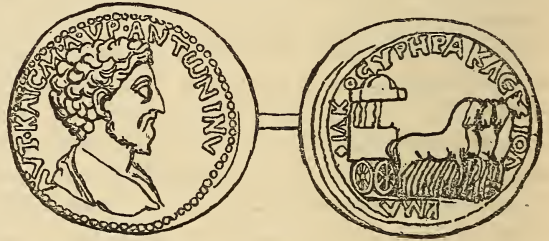
R.

Ra'amah. Fourth son of Cush (Gen. x. 7). Settled on the Persian Gulf (probably where we find Sheba, on the island Bahrein), and renowned in Ezekiel's time as trading with Tyre (Ezek. xxvii. 22) in spices, precious stones, and gold.

Rab'bah (*greatness*). Several places of this name. 1. (Deut. iii. 11), a very strong place east of Jordan; almost the only city of the Ammonites. This may have been the city of the Zuzims, in Ham (Gen. xiv. 5). The sarcophagus of the giant Og was here (Deut. iii. 11). The extensive ruins of Rabbah, now called *Amman*, are found on both sides of a perennial stream, the banks and bed also being paved through the city, about 19 miles southeast of Es Salt, and 22 miles from the Jordan, in a long valley, a branch of the Wady Zerka. The theatre is very large, and well preserved. Roman and Christian buildings are also found. Some of the columns are five feet in diameter. Ezekiel's prophecy is literally fulfilled, and the place has become a stable for camels, and a couching place for flocks (xxv. 5). David took the city by his general, Joab, when Uriah the Hittite was killed (2 Sam. xi.). It was named Philadelphia by Ptolemy Philadelphus, B. C. 250. Coins of this city are extant bearing the figure of Astarte. The Christian church is still in excellent preservation. — 2. The city of **Ar** was also called Rabbath Moab. — 3. A city of Judah (Josh. xv. 60). Lost. — 4. In Josh. xi. 8, Zidon is called Zidon rabbah, translated great Zidon.



RUINS OF AMMAN.



Head of M. Aurelius.

Shrine of Herakles (Molech).

COIN OF PHILADELPHIA.

Rab'bith (Josh. xix. 20). Issachar. Lost.

Ra'chal (1 Sam. xxx. 29). South, in Judah. "Haunted" by David. Lost.

Ra'gan (Judg. i. 5, 15). Rages? Mts. of R.

Ra'ges (Tobit, i. 14, v. 5; Judith, i. 5). In Media, 5 miles S. E. of the modern Teheren. Mentioned in the ancient inscriptions of Darius. The Zendavesta records that "the earliest settlement of the Aryans" in Media was in this city, and district of the same name. It was near the celebrated Caspian Gates, which guarded the great highway between India, Bactria, &c., to Media. The ruins cover a space of 13,500 feet long, by 10,500 feet broad. The walls were of great thickness, and flanked by towers, and there are immense heaps of ruins. The modern city Teheren was built from the ancient ruins, which are now called *Rhey*.

Ra'hab (Ps. lxxxvii. 4). A poetical name for Egypt. The word in Hebrew means *fierceness, insolence, pride*.

Rak'kath (Josh. xix. 35). A fortified city in Naphtali, near Hammath and

Chinnereth. There is a Kerak near the outlet of Jordan, from the Sea of Galilee, which may mark the site.

Rak'kon (Josh. xix. 46). Near Joppa. Me-jarkon? Lost.

Ra'ma (Matt. ii. 18). Ramah (Jer. xxxi. 15). The city referred to by the prophet was in Mt. Ephraim, or Benjamin, and Matthew refers to the ancient massacre, and also at the same time to that of the innocents of Bethlehem. The name Ramah forms a part of several names, and meant *height*; so also *Aram* is height. 1. In Benj. (Josh. xviii. 25). Five miles N. of Jerusalem, near Geba. The palm-tree of Deborah (Judg. iv. 5) was near it, in a valley toward Bethel. It is now a poor village, in the midst of columns, hewn stones, and other ruins of antiquity. Cirama (1 Edras, v. 20). 2. In Mt. Ephraim (1 Sam. i. 1). The home of Elkanah, Samuel's father; the birthplace of Samuel, his home and official residence, the station of his altar, and where he was buried (xv. 1). Supposed by some to be the same as the first, in Benj. 3. (Josh. xix. 29.) Boundary of Asher, one mile N. E. of Ras el Ain, two and a half S. E. of Tyre. There is another *Rameh*, 10 miles S. E. of Tyre. 4. In Naph-tali (ib. v. 39), one of the fortified cities, 7 miles S. E. of Safed on the way to Acre, on a lofty hill commanding one of the finest views in Palestine. 5. **Ramoth Gilead** (2 Ki. viii. 29; 2 Chr. xxii. 6). 6. Ramlah (Neh. xi. 33), near Joppa.

Ra'math Lehi (Judg. xv. 17). Where Samson slew 1,000 men with a jawbone, and named the place *Wielding of the jawbone*.

Ra'math Mizpeh (*high place of the watch-tower*). (Josh. xiii. 26.) Boundary of Gad. Where Jacob and Laban set up a monument of stones. Lost. Dr. Eli Smith found many names of places on the east of Jordan, which, when more carefully examined and their sites explored, may result in settling many points of topography in that region now wholly uncertain.

Ra'math of the South (Josh. xix. 8). In Simeon, in the extreme south. Baalath Beer? South Ramoth (1 Sam. xxx. 27), or Ramoth Negeb. Lost.

Ramatha'im Zophim (*the double eminence*). (1 Sam. i. 1.) Supposed to have been south of Jerusalem. The same as Ramah? 2

Ram'es. **Raam'ses.** (Gen. xlvii. 11.) The land of Goshen. A city in the same land, enlarged and fortified by the Jews (Ex. i. 11, xii. 37). There were (and now are) other places of this name in Egypt. *Abu Kesheyd*, a modern village, has an antique monolith, on which is carved a group, Rameses II. between Tum and Ra.

Ra'moth (1 Chr. vi. 73). Issachar. Jarmuth? Remeth?

Ra'moth in Gilead (Deut. iv. 43; Josh. xx. 8). Now *Es Salt*. The site is on a high and picturesque hill, almost surrounded by deep ravines, and encompassed by mountains. Jebel Osha, the highest peak of Gilead, is only two miles north. Vineyards and olive-groves beautify and enrich the place; the ruins are not extensive, being a square castle with towers and a moat on the height, and a great number of tombs and grottoes in the ravines.

Ra'phon (1 Macc. i. 37). Raphana (?), one of the Decapolis. Er Rafe?

Red Sea (Num. xxi. 14). Called *the sea*, in Ex. xiv. 2, 9, 16, &c. The Gulf of Suez in the Exodus, and also the Gulf of Akabah later in the wandering. Called the *sea of suph* in Ex. x. 19, that is, the sea of *reeds*, or *flags*. A seaweed resembling *wool* (in whiteness) is thrown up in great quantities on the shores of the Red Sea (Diodorus, iii. 19). The same word was used to name the weeds, or reeds, in which Moses was laid when an infant (Ex. ii. 3). It is thought the *papyrus* was meant. The Abyssinians now use papyrus boats.

It is supposed that "the tongue of the Egyptian Sea," the head of the Suez Gulf, has dried up, as predicted by Isaiah (xi. 15, xix. 5), for a distance of 50 miles. The ancient head would have been at *Abou Kesheyd*, which has been identified with the ancient Hero. Necho's canal, which was wide enough for two triremes to row abreast (Herodotus, ii. 158), once led from the gulf to the Nile, but it is now filled with sand. The Suez canal, just opened, leads to the Mediterranean. The sea is nearly 1400 miles long by 100 to 200 miles in its widest part. The deepest water is 6,324 feet, in lat. 22° 30'. It is filled with coral and other rocks and rocky islands for 40 or 50 miles on each side, leaving a narrow and dangerous channel, which is narrowest opposite El Medeenah. The Suez Gulf is 130 miles long and 18 wide. The Akabah Gulf is 100 miles long by 15 wide. This is a continuation of the *Arabah*, and is bordered on both sides by steep and high mountains—Sinai on the west, and the spurs of Mt. Seir, Edom, on the east, from 3,000 to 6,000 feet high, the highest being to the south. The island of Graia, fortified by the Crusaders, lies near the west shore, not far from the north end. The ruins of walls, castles, a church, &c., mostly of the middle ages, cover the whole rocky area. The straits at the south end of the sea are called Bab el Mandeb (*Gate of Tears*), from the many shipwrecks which have happened after passing them, either way.

Refuge, cities of. Six out of the 48 Levitical cities were set apart as a refuge for any one who should accidentally kill another, to stay there until the death of the high priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). There were three on each side of Jordan. On the east side were Bezer, Ramoth in Gilead, and Golan; and on the west side were Kedesh in Galilee, Shechem, and Hebron. The right of asylum of many cities, in ancient classic nations, and of sanctuary in Christian countries, the privilege of many churches, in the middle ages especially, are parallel, and show the wisdom of the law-makers, in providing a means of abating the evils of the system of blood revenge, which are peculiarly Oriental, and very wasteful of human life. Moses abolished the custom of allowing money to be paid as a compensation for a human life, as was the case in Athens and many eastern countries, and is now among the Arabs. The cities are each described under their respective names.

Re'hob. Several of this name. 1. The northern limit of the exploration of the spies (Num. xiii. 21). Toward Hamath. Dan was "by Beth-rehob." *Ruhaibeh*, 25 miles N. E. of Damascus, has been offered as the locality. Dr. Robinson favored *Hunin*, a village and castle west of Paneas. — 2. In Asher (Josh. xix. 28), near Zidon. — 3. Another in Asher, not identified.

Reho'both (room). A well dug by Isaac (Gen. xxvi. 22). The wells Sitnah, Esek, and Rehoboth were west or southwest of Beersheba. *Wady Ruhaibeh* is 20 miles S. W. of Beersheba, and is claimed as the place by Dr. Bonar (*Desert of Sinai*, 316). — 2. Rehoboth by the River (Gen. xxxvi. 37). On the Euphrates, just below the Khabur, stands *Rahabah*, in the midst of extensive ancient ruins. — 3. **The city.** One of the four built by Nimrod. As the name means in our tongue, "to be wide," or "spacious," or "streets," the passage in Gen. x. 11, 12 may describe one city, Nineveh, which was spacious, and had several quarters, as Resen, Calah, altogether forming "a great city."

Re'kem (Josh. xviii. 27). Ain Karem, west of Jerusalem?

Rem'eth (height). (Josh. xix. 21.) Wezar (Ar. for *height*), a ruin on a hill five miles north of Jenin, at the foot of Mt. Gilboa.

Rem'mon (Josh. xix. 7). In Simeon. Rimmon.

Rem'mon Meth'oar (Rimmon, *which reaches*). (Josh. xix. 13.) Zebulon. *Rummaneh*, 6 miles north of Nazareth.

Repha'im, the Valley of (*valley of the stretched=giants*). On the south of a hill which borders the valley of Hinnom, on the west. David made it famous on two (or three) distinct occasions (2 Sam. v. 18, 22; Is. xvii. 5). The very interesting incident related in 2 Sam. xxiii. 13-17, took place on one of these invasions of the Philistines. This valley (or plain) is flat, fertile, is shut in on all sides by rocky hill-tops and ridges, and ends to the west of the Valley of Roses (*Wady el Werd*).

Rephi'dim (*rests, or stays*). (Ex. xvii. 1, 8, xix. 2.) Station of the Exodus, between Egypt and Sinai. The people murmured for water, and Moses smote the rock in Horeb "before the people;" and therefore if Horeb and Sinai be located at Jebel Sufsafeh and its vicinity, then Rephidim would be in Wady es Sheikh. (*See Wanderings.*)

Re'sen. The ruins called *Nimrud*, at Mosul, on the Euphrates, are understood to represent the ancient Calah, and those on the opposite side of the river are the remains of Nineveh; and there are remains between the two, at *Selamiyeh*, which answer to the locality of Resen.

Reu'ben (*reu=behold, and ben=a son*). Eldest son of Jacob (Gen. xxix. 32), son of Leah. The tribe of Reuben was located, at their own request, on the east side of Jordan, and against the wishes of Moses (Num. xxxii. 19).

Re'zeph (2 Ki. xix. 12; Is. xxxvii. 12). A day's march west of the Euphrates, now called *Rasapha*. Another is mentioned as near Bagdad.

Rhe'gium. In Italy, on the straits of Messina, opposite the city of Messina, in Sicily (Acts, xxviii. 13).

Rhodes. An island 120 miles long, by 36 wide, opposite the S. W. extremity of Asia Minor, celebrated from remote antiquity for commerce, navigation, literature, and the arts; and during the middle ages as the residence of the Knights of St. John. Its maritime code was adopted by the Romans. The soil is fertile and the climate delightful. There are two cities: Rhodes (built 482 B. C.), which was celebrated by its having erected, over the entrance to its harbor, a brass statue of Apollo, 105 feet high (built by Chares of Lindus, B. C. 290, and thrown down by an earthquake 224 B. C.); and Lindus, and a number of villages. Pop. 30,000. Paul visited the island on his way to Jerusalem (Acts, xxi. 1).



COIN OF RHODES.

Rib'lah (*fertility*). In the land of Hamath (2 Ki. xxiii. 33), on the east side of Ain (Num. xxxiv. 11). Both places are located in the Orontes valley, 35 miles N. E. of Baalbek,—Riblah lying on the banks of a mountain stream in the midst of a vast and fertile plain. Mentioned as Diblath in Ezekiel, vi. 14.

Rim'mon (*pomegranate*). 1. Zebulon (1 Chr. vi. 77), belonging to the Levites, Merari family. 2. Judah, in the extreme south, near Ziklag (Josh. xv. 32); afterward given to Simeon (xix. 7). Occupied after the return from Babylon (Neh. xi. 29).

En-rimmon. Um-er-Rummanim (*mother of pomegranates*), is a village and ruin 15 miles S. E. of Hebron. Between two hills (both covered with ruins), a mile S. of the village, is a large fountain, the chief watering place in the region. 3. **The rock Rimmon.** A high rock, or hill, 10 miles north of Jerusalem and 4 east of Bethel, on

which is a modern village. The remnant of the tribe of Benjamin held this rock for four months against their enemies (Judg. xx. 47). 4. **Rimmon-parez** (*breach*). The second station after Hazeroth, in the Exodus (Num. xxx. 19). Lost.

Ri'phath (Gen. x. 3; 1 Chr. i. 6). A northern people descended from Gomer. We have several names derived from this source: as the Riphæan mts.; the river Rhebas in Bithynia; the Rhibii, a people east of the Caspian; and the Riphæans, the original Paphlagonians.

Ris'sah (*worm*). Station in the wilderness (Num. xxxiii. 21). Lost.

Rith'mah (*broom*, the shrub *retam*). Desert station (ib. ver. 18). Lost.

River. Seven distinct Hebrew words are translated by river in our version. By river we mean a large stream of water flowing summer and winter, and we have names for smaller streams, as stream, creek, brook, torrent, rill, rivulet, &c. There are such differences in the original Hebrew, which were overlooked in the translation, and it may be interesting to notice them. 1. *Aubal*, *Yubal* (Jer. xviii. 8; Daniel viii. 2, 3, 6), *tumult*, *fulness*. The word used for the deluge is from the same root, and is *hammabul* (only in Genesis, and Ps. xxix. 10). 2. *Nahar* (Gen. ii. 10; Ex. vii. 19, &c.), *to flow*. This means a river as we use the word. With the definite article *han-nahar*, the river, the Euphrates is meant (Gen. xxxi. 21; 2 Sam. x. 16, &c.). Incorrectly rendered flood in Joshua xxiv. 2, where the Euphrates is meant; and in Job, xiv. 11, Ps. lxvi. 6, where the Red Sea or the Jordan is referred to. The Arab name of river is *Nahr*, now used for all perennial streams. 3. *Nakhal*, *to receive* as a water-course, therefore a torrent bed, common in Palestine, having water only in winter. This is translated valley in Gen. xxvi. 17, Num. xxi. 12; brook, Deut. ii. 13, 2 Ki. xxiii. 6 to 12; river in Amos, vi. 14; streams in Psalm lxxviii. 20; and in all these cases *valley* is the true meaning. The modern term is *wady* for such valleys as are dry in summer. 4. *Peleg* (*to flow*, or *division*). River, in Ps. i. 3, Is. xxx. 25, Job, xx. 17; stream, in Ps. xlv. 4; divisions, in Judg. v. 15, 16. The word means artificial streams for irrigation. 5. *Aphik* (*force* or *hold*, as the bank of a river). River in Cant. v. 12, Ezek. vi. 3, xxxi. 12; and streams in Psalm cxxvi. 4, in which last passage it refers to the dry water-courses of the Negeb, or South. In 2 Sam. xxii. 16 it is translated *channels*, and also in Ps. xviii. 15. 6. *Yeor*, the *Nile*, a word adopted into the Hebrew from the Egyptian language. This is the word used for the Nile in Genesis and Exodus, and is mistranslated *flood* in Amos, viii. 8, ix. 5.—**River of Egypt.** Two terms were used in the original—differing, as will be seen—both of which are translated river of Egypt. 1. *Nahar Mitzraim* (Gen. xv. 18), meaning the Nile (probably before the name *Yeor* was known to the Hebrews). 2. *Nakhal Mitzraim* (Num. xxxiv. 5), meaning the dry water-course of El Arish. The Nile is also called Shihor (Josh. xiii. 3, &c.). The importance of these corrections is felt when it is seen that we are able to prove by them that the original Hebrew text was true in every one of its references to the peculiar features of the countries referred to, even in minute particulars.

Ro'gelim (*feet*). The residence of Barzillai, the Gileadite (2 Sam. xvii. 27). East of Jordan. Lost.

Roman Empire. Rome is first mentioned in 1 Macc. i. 10, in connection with Antiochus Epiphanes, who had been a hostage there, and was a "wicked root." Pompey made Syria a Roman province, B. C. 65, and took Jerusalem two years later (Ant. xiv. 2, 3, 4; B. J. i. 6, 7). Herod was made the first king under Roman rule, by Antony, B. C. 40, and was confirmed by Augustus, B. C. 30. The tribute paid to Cæsar (Julius), was a fourth part of their agricultural produce in addition to the tithes

(Ant. xiv. 10, 6). After A. D. 6, Judea was made a province of Syria, at the request of the Jews, who were worn out by the cruelties of the Herods, with the capital at Cæsarea; Coponius was the first procurator, and Pilate was the fifth. Jesus was crucified during Pilate's reign (A. D. 25 to 35). The many complaints of the tyranny of Pilate caused him to be ordered to Rome for trial by Vitellius, president of Syria; but the Emperor Tiberius died before his arrival. (Ant. xviii. 4, 1-3.) Justin Martyr, Tertullian, Eusebius, and others say that Pilate made an official report to Tiberius of the crucifixion of Jesus; which account is also mentioned by Chrysostom. Eusebius says that Pilate killed himself, being "wearied with misfortunes,"—perhaps on account of remorse for his conduct in Jerusalem.

The Roman empire was but a narrow strip along the shores of the Mediterranean until Pompey added Asia Minor, Syria, and (Antony) Egypt; Cæsar conquered Gaul; the generals of Augustus, Spain, and from the Alps to the Danube. Its population in the time of Christ was 85 millions. Gibbon says it was 120 millions in the time of Claudius, who appointed Felix procurator (A. D. 52-60). Festus succeeded him, and heard Paul (Acts, xxv., &c.). Vespasian was sent into Judæa, in A. D. 67, with a large army. Nero died in 68, and Vespasian was elected emperor by the legions in Judæa. Titus was sent to conduct the war in Judæa by his father, A. D. 70, when he took Jerusalem after a siege of four months. Julius Cæsar allowed the Jews to live after their own customs, even in Rome; which privileges were confirmed by Augustus, who also respected their Sabbath (Ant. xiv. 10, 11, 19), and exempted them from military service; but Tiberius and Claudius banished them from Rome, as Suetonius says, because they were continually raising disturbances under the impulse of Chrestus—*i. e.*, Christ.

All official acts were strictly carried out in the Latin language, even to the remotest limits of the empire, but the people were generally left to use their native tongue. Scholars and the wealthy classes spoke Greek besides Latin, and official edicts were translated into Greek. The inscription that Pilate put on the cross was written in Hebrew, Latin, and Greek, the usual custom,—Hebrew for the common people, Latin the official language, and Greek the polite language. The prophets mention Rome as the fourth kingdom (Dan. ii. 40, vii. 7, 17, 19, xi. 30-40; and Deut. xxviii. 49-57?). The empire proper began with Augustus, at the battle of Actium, B. C. 31, when he became sole master, and ended by the abdication of Augustus, A. D. 476.

The **City of Rome** was founded, B. C. 753, on seven hills, 15 miles from the mouth of the Tiber (Rev. xvii. 9). The modern city lies to the northwest of the ancient site, on what was the Campus Martius (Field of Mars), a plain north of the seven hills. It is only mentioned in Maccabees, Acts, Epistle to the Romans, and 2d Timothy. The Jews first settled in Rome after Pompey's conquests, when the Jewish king Aristobulus and his son were led in triumph. At the time of Paul's visit (after Augustus had "found the city of brick and left it of marble") the population was one million two hundred thousand (*Gibbon*)—one-half being slaves, and a large part of the freemen dependent on the rich, and living like paupers on public gratuities. Rome became the greatest repository of architecture, pictures, and sculptures that the world ever saw. The luxury, profligacy, and crime of this age is beyond the descriptive power of letters. It is believed that Paul lived here "two whole years," in his own hired house, bound by a chain to a soldier, according to the then custom of keeping certain prisoners (Acts, xii. 6, xxviii. 16, 20, 30). Five of Paul's epistles were written at Rome, one of them just before his death, as is believed by beheading.

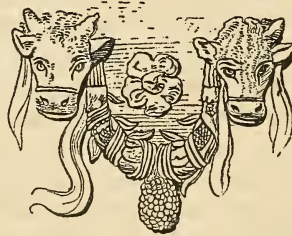
The localities made interesting by Paul at Rome are: the Appian Way, by which he approached the city; Cæsar's Court, or Palace (Phil. i. 13); and the Palatine Hill, on which was Cæsar's household (ib., iv. 22), and probably Paul's residence. It is also said, traditionally, that Peter and Paul were fellow-prisoners, for nine months, in the Mamertine prison, which is now shown under the church of S. Giuseppe dei Falegnami; and that they separated on their way to martyrdom at a spot on the Ostian road, now marked by a chapel; and the church of St. Paolo marks the site of Paul's martyrdom. The spot where Peter suffered is also covered by the church of St. Pietro in Montorio, on the Janiculum. A chapel on the Appian Way locates the beautiful legend of Jesus appearing to Peter as he was escaping from martyrdom, who, ashamed, returned and submitted to his fate (Ambrose). The bodies of the two apostles were first laid in the catacombs, and were finally buried, Paul on the Ostian road, and Peter in the church of St. Peter. The ruins of the Coliseum are still standing, as a memorial of those early nameless Christians who were exposed to the wild beasts in its arena, for the gratification of the people, who, while witnessing these awful sights, were sprinkled with perfumed water, which was conveyed about the building in secret pipes. Nearly two-thirds of the ancient site (within Aurelian's walls) are covered with ruins, and a few churches and convents, or open waste-places. In Pliny's time the circuit of the city was 20 miles; it is now about 15 miles.

The first Christian church in Rome was built by Constantine, who gave his own palace on the Cælian hill as a site. St. Peter's on the Vatican hill was built next, A. D. 324—the first edifice built on the site—out of the ruins of the temples of Apollo and Mars, and stood 1200 years, being superseded by the present magnificent structure.

Rome is called Babylon (on account of the special hate of the Jews for the tyranny of its rulers), in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2,—as the centre of heathenism, in contrast to Jerusalem, the centre of Judaism. It is supposed that the first church in Rome consisted mainly of Gentiles. (See *Conybeare and Howson's Life of St. Paul*, *Gibbon, Draper's Hist. Int. Devel. of Europe.*)

Rosh. In Ezek. xxxviii. 2, 3, xxxix. 1, this name is translated *chief*, and should read, "Magog the prince of Rosh, Meshech, and Tubal." The Russ or Russians are also mentioned in the Koran. The country of the children of **Rasses** (Judith, ii. 23) was ravaged by Holofernes. Meshech is said to be the original Muscovy, and Rosh the original Russia.

Ru'mah (2 Ki. xxiii. 36). Dumah (Josh. xv. 52).



BAAL.
On a tomb near Sidon.

S.

Sab'tah. Third son of Cush (Gen. x. 7). Located in Arabia, along the southern coast. Pliny (vi. xxiii. 32) says the chief city of the region had sixty temples, and was the capital of King Elisarus.

Sab'tecah. Fifth son of Cush (Gen. x. 7). Settled on the Persian Gulf, on the Persian shore.

Sal'ah (*extension*). (Gen. x. 24.) Father of Eber. Settled in N. Mesopotamia.

Sal'amis. City on the east end of the island of Cyprus. Visited by Paul and Barnabas on their first missionary journey (Acts, xiii. 5). There were many Jews in Cyprus, attracted by the copper-mines. The ancient city was near the modern *Famagousta*, by the river Pedæus, on a plain.

Sal'cah. (Deut. iii. 10; Josh. xiii. 11). A city on the extreme east limit of Bashan and Gad (1 Chr. v. 11). There was a district of the same name (Josh. xii. 5); belonging to Og. Now called *Sulkhad*, at the south end of Jebel Hauran. The great Euphrates desert begins near this city and extends to the Persian Gulf. About three miles in circuit. In it is a castle on a lofty (volcanic) hill, 400 feet high. An inscription on a gate is dated A. D. 246, and one on a tombstone, A. D. 196.

Salem. Shalem (*peace*). Jerome said Salem was eight Roman miles from Scythopolis (Bethshean), and in his day contained the ruins of the palace of Melchizedek. Some have identified it with Jerusalem. The plain of Salem has the mountains Ebal and Gerizim, with Shechem, on its west end, and the hills on which Salem stands on its east end. In Psalm lxxvi. 2, Salem means Jerusalem.

Sal'im. (John, iii. 23). Near Ænon. 6 miles south of Bethshean and 2 miles west of Jordan is a site of ruins on the *Tell Redghah*, with a Mohammedan tomb, called *Shekh Salim*. The brook in *Wady Chusneh* runs close by, and a copious fountain gushes out near the tomb, while rivulets wind about in all directions. "Here is much water."

Sal'mon. (Judg. ix. 48.) A hill near Shechem, on which Abimelech and his men cut down boughs with which they burnt the tower of Shechem. **Zalmon.** White as snow in Salmon (Ps. lxviii. 14).

Salmo'ne. The east point of the island of **Crete** (Acts, xxvii. 7).

Salt, City of (Josh. xv. 62). In the wilderness, near Engedi and the Dead Sea. It may be the site is found in the modern *Nahr Maleh*, which is near the *Wady Amreh*, which is believed to be *Gomorrhah*.

The Valley of Salt. Two memorable victories occurred here: that of David over the Edomites (2 Sam. viii. 13; Ps. lx.); and that of Amaziah over the same people (2 Ki. xiv. 7). The site is lost. It has been located by some in the plain at the south end of the Dead Sea.

Sama'ria (*watch mountain*). Six miles N. W. of Shechem, on a hill which is surrounded by a broad basin-shaped valley. Here **Omri** built the capital of the kingdom of Israel, on the hill which he bought (B. C. 925) of **Shemer** for two talents of silver (1 Ki. xvi. 24). The site is singularly beautiful, and is always admired by every visitor. Ahab built a temple to Baal, with images; and that part of the city was called "the city of the house of Baal" (1 Ki. xvi. 32), which were destroyed by Jehu (2 Ki. x. 25).

The Syrians besieged it in 901 B. C. (1 Ki. xx. 1), and in 892 B. C. (ib. vi. 24, vii. 20), and in both cases without success.

Shalmanezzer, king of Assyria, took it after a siege of 3 years, B. C. 721 (2 Ki. xviii. 9, 10), and carried the people away to Assyria. Esarhaddon repopled the country from Assyria, and these citizens were called *Samaritans*. Josephus describes it as a very strong city in the time of John Hyrcanus, who took it (B. C. 109), after a year's siege (Ant. xiii. 10, 2). After this time the Jews inhabited the city, until the age of Alexander Jannæus, and until Pompey restored it to the descendants of the original inhabitants (probably the Syro-Macedonians).

Herod the Great rebuilt it with some splendor, and called it **Sebaste** (Augusta), after his patron the Emperor Augustus. The wall was 20 stadia in circuit. A magnificent temple was dedicated to Cæsar. 6,000 veteran soldiers were colonized here, and a large district given them for their support (Ant. xv. 8, 5; B. J. i. 20, 3, &c.).

The city is not mentioned in the New Testament, and it was commanded, "Into any city of the Samaritans enter ye not."

Septimus Severus planted a Roman colony there in the 3d century. Roman coins struck in the city are preserved of the ages extending from Nero to Geta. In A. D. 409 the Holy Land was divided into 3 districts, of which the country of Philistia, the northern part of Judea and Samaria, formed Palestina Prima, with Cæsarea for its capital.

The bishop of Samaria was present at the Council of Nicea, A. D. 325, signing his name as Maximus Sebastenus.

The Mohammedans took Sebaste during their siege of Jerusalem.

The present village is called *Sebustiyeh*, and consists of a few houses scattered among the ruins of the past. The ruined church of St. John the Baptist bears traces of its former magnificence. A long avenue of columns, many fallen, still lines the upper terrace of the hill. The prophecies of Micah (i. 6), and Hosea (xiii. 16), are descriptive of its present condition.

Samaria, the district of, was so called before the city was named (1 Ki. xiii. 32), and included all the tribes who accepted Jeroboam as king, on both sides of the Jordan, and the royal residence was Shechem (1 Ki. xiii. 25). The name Samaritan became contracted, as the kingdom was divided from time to time. The first limitation was probably the losing of Simeon and Dan. The second, when Pul, king of Assyria (B. C. 771) carried away the Reubenites and Gadites, and the half tribe of Manasseh (1 Chr. v. 26); the third, when Galilee and Gilead were taken by the Assyrians (2 Ki. xv. 29); and the fourth, when just before the last king of Israel, Hoshea, was deposed, Asher, Issachar, and Zebulon, and also Ephraim and Manasseh, sent men up to the Passover at Jerusalem (2 Chr. xxx. 1-26), in Hezekiah's reign. Thus the kingdom which once extended from the sea to the desert of Syria, and from Bethel to Dan in the north, was divided, until only the city Samaria with a few villages remained to the name, and even these were wiped out by Shalmanezzer (2 Ki. xvii. 5-26), who placed other people there instead of the Jews (v. 24), B. C. 721.

These new-comers were idolaters, and brought their idols with them (2 Ki. xvii. 29), and although instructed by Jewish priests, never became pure worshippers of Israel's God. When Judah and Benjamin returned from the captivity and began to build the temple, the Samaritans asked permission to assist; and on being refused, they petitioned the king of Assyria and had the work stopped (Ezra, iv). From this time the "adversaries of Judah and Benjamin" became open enemies, and the feud grew year by year more bitter. In the year B. C. 409, Manasseh, a priest who was expelled

from Jerusalem for an unlawful marriage, obtained permission from the Persian king to build a temple on Mt. Gerizim, and made a copy of the law, which was the 5 books of Moses only (called the Pentateuch), and they claimed for this copy the highest antiquity, even above any copy in possession of the Jews.

The Samaritans claimed from Alexander an exemption from taxes on the Sabbatical year, on the plea that they were Jews; but on examination their claim was found to be false. The woman of Samaria also claimed to be a descendant of Jacob, when talking with Jesus (John, iv. 12).

The boundaries, according to Josephus, in the time of Christ were from Jenin to Acrabatta. (See Map.) The soil, productions, &c., are described under **Ephraim** and **Issachar**.

Sa'mos (*height*). An island opposite the boundary between **Ionian** and **Caria**. Paul anchored for a night at Trogyllium, in the narrow strait between Samos and Mycale. The ancient Greeks fought a naval battle against the Persians in this strait, B. C. 479. Herod the Great met Marcus Agrippa in Samos, and obtained many privileges for the Jews (Jos. Ant. xvi. 2, 2).

Samothra'cia. (Acts, xvi. 11.) Mentioned in Paul's first voyage. It is a lofty and conspicuous island, seen at a great distance, being visible from the shore at Troas (Eothen, p. 64; Homer, Il. xiii. 12, 13). Paul anchored for a night off the island. A strong current from the Dardanelles sets southward between the island and the mainland. The mysteries of the Cabeiri (pagan divinities) were practised here.

Samp'sames. Now Samsun, on the coast of the Black Sea, between Trebizond and Sinope.

Sausan'nah. One of the towns in the S. of Judah (Josh. xv. 31). Lost, unless *Simsim* is the site.

Sa'phir. (Micah, i. 11.) In the hill country, 8 miles N. E. of Ascalon. Now called *Es Sawafir*.

Sar'amel. Where Simon Maccabæus was made high priest (1 Macc. xiv. 28). It is not certain whether this word means a place or a title of honor.

Sardis. A city on a spur of the mountain range Tmolus, about 2 miles from the river Hermus, the ancient residence of the kings of Lydia. Its original name in the time of Omphale was **Hyde'**. It was naturally, from its convenient position and the fertile region surrounding it, a commercial mart of importance. Chestnuts were first made an article of commerce here, and called Nuts of Sardis. Pliny says the art of dyeing wool was invented here, and Phrygia furnished the material from its vast flocks. The carpets of Sardis were very celebrated. The Spartans sent to Sardis for gold to cover the face of Apollo at Amyclæ. The sands of the Pactolus, a brook from Tmolus running near Sardis, furnished the gold. Sardis was a slave mart, in very early times, and here traders first became stationary, as distinguished from travelling merchants.

It was taken by Antiochus the Great, B. C. 214, and afterward it became subject to Pergamus. The city waned after the conquest of Alexander. The inscriptions remaining now visible are all of the Roman age, although there are remains of the earlier ages. The temple of Cybele still bears evidence to its former grandeur in its columns, two of which, with their capitals, "surpass any specimen of the Ionic * * * in perfection of design and execution." There are remains of a theatre of 400 feet diameter, and of a stadium of 1000 feet. The modern name is **Sert Kalessi**, and the river (Hermus) *Wadis-tchai*, which is about 180 feet wide, 3 feet deep, and muddy. In the time of Tiberius, the city, with 12 others, was destroyed by an earthquake, and

(Wady el Nar), five to six miles from the north end of the lake; eight miles further south is *Wady Khureitum*; five miles beyond is *Wady Sudeir*, at Ain Jidy (Engedi); two miles from this, *Wady Areyeh*, which near Hebron is called *Wady Dibbeh*; and beyond, at intervals of three or four miles, are *Birket Halil* (Khuberah), *Wady Seiyal*, and *Wady en Nemriyeh*, which last flows by the north side of the rock **Masada**, and Wady Zuweirah, just north of the salt mountain of *Usdum*. Besides these there are a great number of smaller streams all around the sea, with or without names. There is no visible outlet.

The sea is divided in two parts by the peninsula of *Lisan* (tongue—Hebrew *lashon*), which is about 9 miles long, from N. E. to S. W., 4 to 6 miles wide, and joined to the east shore by a neck 5 miles wide. The channel of the sea is 3 to 5 miles wide opposite the Lisan, and is said to be fordable at the time of the lowest water, in October. The water of the main basin is 1300 feet deep in the deepest part, opposite *Ain Terabeh*. The south bay (Josh. xv. 2) is very shallow, varying from 12 to 3 feet. Careful observations have found that 20 million cubic feet of water is poured daily into the sea, while its evaporating capacity is 24 million. (See *Humboldt*): It is believed that the level rises 10 to 15 feet during the winter rains—falling again during the summer. p165

The mountains come close to the shore on both the east and west sides, and are quite uniform in height throughout the whole length, the eastern range being much the higher, and more broken by ravines. The general color is brown or reddish brown on the east (being sandstone, red and yellow, with porphyry), and gray, with whitish tints, on the west side (being limestone over sandstone). The only vegetation is found around the springs, and in the wadies, where palms, tamarisks, mimosa, osiers, oleanders, and a variety of trees and shrubs, besides grain and flowers, form a grateful relief to the general desolation. A plateau divides the mountains on the east side, half way up, extending from the head of the sea south as far as the Zurka Main, which is visible, near sunset, from Jerusalem. The western side is divided into several strata, which are quite distinct; and there are three parallel beaches, one above the other—the highest, 50 feet above the water, extending from *Wady Zuweirah* north to *Ain Jidy*, nearly 20 miles. Above *Ain Jidy* there is but one beach (covered with angular bits of flint, not rounded gravel), which skirts the mountains, being widest at the mouths of the largest brooks, as at the Kidron (*Wady Nar*) and *Ain Terabeh*, where it is more than half a mile wide. Many of the headlands come down steep into the water, cutting the beach in two, and therefore cannot be passed, except by climbing. There is a line of driftwood bordering the beach and marking the high-water line, all around the sea, brought down by the Jordan and other streams, gray and bleached, and saturated with salt, and some of it of great antiquity. On the west shore of the south bay is the Salt Mountain of Sodom, called by the Arabs *Khasm Usdum*. (See **Geology**.) There is an island in the sea, west of the Jordan, lying 300 feet from the shore at low water, circular and 400 feet in diameter. Stones and driftwood entirely cover the island. Some suppose the square stones found here are remains of ancient structures, because there are no similar stones on the shore. The plains at the north and south ends of the sea are flat, barren, stony, gently sloping up from the water, crusted with salt, soft and slimy to the foot, and destitute of vegetation, except where a few reeds cluster round a spring. The eastern side of the south bay is an exception, where the vegetation, fed by copious streams of sweet water, is abundant, and with great variety of trees, plants, flowers, and grasses.

The water of the sea is the heaviest known in all the world, being 12 $\frac{1}{4}$ lbs. to the

gallon, distilled water weighing $9\frac{3}{4}$ lbs. This weight is due to the mineral salts held in solution. Eggs float with one-third exposed above the surface. The color is like the ocean, a greenish blue. The Jordan may be traced for several miles by its muddy color, as it flows into the clear water of the sea.

The analysis of the water of the Dead Sea by many scientific men gives generally the same result, with but little variation, which is, that there are salts of magnesia, soda, lime, potass, manganese, ammonia, aluminium, and iron; and of these there are chlorides, sulphates, and bromides. The quantity averages from 13 to 26 parts in 100, according to the season of the year and the part of the sea from which the sample was taken.

Except the absence of vegetation, the appearance of the sea is that of savage and beautiful wildness. The presence of many kinds of birds and wild fowl enlivens the scenes. All along the shores, wherever a brook flows in, there the canebrakes, trees, and shrubs harbor partridges, snipe, ducks, doves, hawks, larks, quails, besides many kinds not yet named, or not identified, in great flocks. Frogs are also to be seen in the marshes (not the salt marshes) and hares in the thickets.

There has been no change in the size of the sea within the historic period; except the filling up of the south bay by silt from the rivers, and the destruction of the cities of the plain is believed to have been independent of the position or character of the sea, or the bed in which it lies. (See **Sodom** and **Geology**.) p166

Se'ba. First son of Cush (Gen. x. 7). A nation in Africa, included in Cush, and having a name and power in Solomon's time (Ps. lxxii. 10). Located in the island **Meroe**, which lies at the junction of the white and blue branches of the Nile. The chief city (Meroë) had an oracle of Jupiter Ammon (or the ram-headed Num), ruins of which are now visible, besides pyramids, and other indications of a great population. The great stature and beauty of this people was a theme of the ancients (Herod. iii. 20, 114; Is. xliii. 3, xlv. 14; Ezek. xxiii. 42). (See Josephus, A. J. ii. 10, 2.)

Sec'acah. In the wilderness of Judah (Josh. xv. 61). Lost.

Se'chu (*eminence*). (1 Sam. xix. 22.) Famous for a great well or cistern. Supposed to be *Bir Neballa*, near *Neby Samwil*. Five ms. N. of Jerusalem.

Seir (*rugged*). **Mount** (Gen. xiv. 6), and **Land of** (Gen. xxxii. 3, xxxvi. 30). The mountain and district on the east side of the Arabah, from Akabah to the Dead Sea (Deut. ii. 1, 8). Seir, the Horite, inhabited the land (ib. 20). Called **Gebala** (*mountain*) by Josephus; and the northern section, from Petra, is still called **Jebail** by the Arabs. Its north border was probably Mt. Halak (*naked*), a range of white cliffs which run across the Arabah 8 ms. south of the Dead Sea (Josh. xi. 17). Esau drove out the Horites who dwelt in rock-hewn dwellings (Deut. ii. 12), probably such as are seen now in Petra, and changed its name to **Edom**. Ezekiel prophesied the desolation of Mt. Seir, which seems to have been fulfilled in the present condition of the country (Ezek. xxxv.). **Seir** (Josh. xv. 10). In Judah, between Kirjath Jearim and Beth Shemesh. The village of **Saris**, on the ridge between *Wady Aly* and *W. Ghurab*, is probably near the ancient site, which is rugged enough to bear the name.

Sei'rath (Judg. iii. 26). In Mt. Ephraim, where Ehud gathered the army with which he destroyed the Moabites who were with Eglon, the fat king, whom he killed in his tent. Lost.

Se'la. **Se'lah** (*the rock*). Petra. (See Edom, Seir.)

Sela-ham-mahlekoth (*the cliff of divisions*). In the wilderness of Maon. Where David escaped from Saul (1 Sam. xxiii. 28). Lost.

Seleu'cia. The seaport of Antioch in Syria. On the sea, near the mouth of the river Orontes. Paul (and Barnabas) sailed from here on his first journey (Acts, xiii. 4), and probably landed there on his return (xiv. 26). Named after the first Seleucus, who built the fort and made the harbor, and was buried here, B. C. 175. It was a free city in Paul's time (Pliny, v. 18). The remains of the ancient works are still sound, and in use, especially the two piers of the harbor called Paul and Barnabas.

Sen'eh (*thorn*). (1 Sam. xiv. 4.) The south rock at the pass of Michmash, memorable in connection with the adventure of Jonathan and his armor-bearer.

Senir'. The Amorite name of **Mt. Hermon** (1 Chr. v. 23; Ezek. xxvii. 5; Deut. iii. 9),—should be written without the "h," and also in Cant. iv. 8.

Se'phar (Gen. x. 30). A mount in the east. Now called **Zafar**, an ancient seaport town in Yemen, in the province of Hadramawt-*Hazarmaveth*), Arabia, between Oman and Mirbat, on the shore of the Indian Ocean, at the foot of a lofty mountain. Frankincense is only found on the mountain of Zafar. It was the capital of the Himyerite kings. There was a Christian church here in A. D. 343.

Sepha'rad (Obadiah, v. 20). Where the Jews of Jerusalem were held captive. Most probably **Ionia** is meant.

Sepharva'im (2 Ki. xix. 13; Is. xxxvii. 13; and 2 Ki. xvii. 24). A city of Assyria from which people were brought to repeople Samaria. Now **Sippara**, on the Euphrates, above Babylon (Ptol. v. 18). A tradition affirms that Noah buried near this city the records of the antediluvian world. It was a great seat of learning. The sun was the chief object of worship, and they burnt their children in the fire to Adramelech and Anamelech, the male and female powers of the sun (2 Ki. xvii. 31), which pagan worship they carried with them to Samaria.

Seph'ela. Greek form of the Hebrew **Has Shefelah**, the ancient name for the plains between the hills of Samaria and Judea and the Mediterranean Sea. Its northern part is called **Sharon** (Deut. i. 7; Josh. ix. 1, and in many other passages). Between Ekron and Gaza there were 47 cities besides their villages. It is one of the most productive districts of Palestine, and yearly produces fine crops of grain and fruit. It was anciently the grain-producing district, and was the subject of constant contention between the Israelites and Philistines.

Shaal'abbin (Josh. xix. 42). Dan, near Ajalon, probably the same as **Sha'al-bim** (Judg. i.). Now **Esalin**, near *Sura* (**Zorah**). Eliahba was one of David's 37 heroes (2 Sam. xxiii. 32), and is called **the Shaalbonite**.

Shaara'im (*two gateways*). Judah, in the Shefelah (Josh. xv. 36). On the way to Gath (1 Sam. xvii. 52), where the Philistines fled after Goliath's death, which was in the *Wady Sumt*.

Shahaz'imah. Issachar, between Tabor and the Jordan (Josh. xix. 22).

Sha'lem (Gen. xxxiii. 18). The opinion seems to be that the text ought to read "Jacob came *safe* to the city of Shechem." If a proper name is meant, there is a place ready for it in the modern Salim. (See **Ænon**.)

Sha'lim, the land of. Benjamin. Between the "land of Shalisha," and the "land of Yemini," through which Saul passed on the way after his father's asses. Probably the land of *Shual*, 6 miles north of Michmash (1 Sam. ix. 4).

Shal'isha, the land of (1 Sam. ix. 4). Between Mt. Ephraim and the land of Shalim. Lost.

Shallech'eth, the gate (*falling or casting down*). One of the gates of the house of Jehovah; now supposed to be the Bab. Silsileh, which enters the Haram wall 600 feet from the S. W. corner.

Shamir (Josh. xv. 48). In the mts. of Judah, south of Hebron, near Jattir. Lost. — 2. In Mt. Ephraim, the residence and burial-place of Tola, the judge (Judg. x. 1, 2). Supposed to be **Sammur**, a ruin 10 ms. N. E. of Shechem, on the edge of the Jordan valley.

Sha'pher, Mount (*mt. of pleasantness*). (Num. xxxiii. 23.) A desert station. Lost.

Sha'ron (in Hebrew, Has Sharon=*straight or even*). A broad rich tract of land lying between the hills of Judea and Samaria and the sea, and the northern part of the Shefelah. It was a place of pasture (1 Chr. xxvii. 29); beautiful as Carmel (Is. xxxv. 2). It was a simile for loveliness (Sol. Song, ii. 1). The forest of Sharon was the scene of one of the most romantic exploits of Richard, the Crusader (*Michaud*, viii). (See the chapter on Geology.) The Sharon of 1 Chr. v. 16 is supposed to have been on the east side of Jordan, in Gilead, but it has not been identified.

Shar'uhēn (Josh. xix. 16). Given to Simeon. Tell Sheriah, in the Wady Sheriah, 10 miles west of Beersheba, may be the site.

Sha'veh, the valley of (Gen. xiv. 17). A place on Abram's route from Damascus, when he rescued his brother Lot. Lost.

Sha'reh Kiriatha'im. Valley of K. (Gen. xiv. 5). Residence of the Emim. On the E. of Jordan. Lost.

Shearing-house, the (2 Ki. x. 12). Near Mt. Gilboa, now Beth Kad. Where Jehu killed 42 members of the royal family of Judah.

She'ba (*red*). (Gen. x. 7). — 1. Grandson of Cush. — 2. Tenth son of Joktan (ver. 28). — 3. Grandson of Keturah (ib. xxv. 3).

— 1. The name of the kingdom in south Arabia, before Himyer took its place, a few years before Christ (24—Strabo). Here were the Sabæans of Diodorus (iii. 38, 46). A queen of Sheba visited Solomon (1 Ki. x.), attended by a great train, camels loaded with spices, gold, and precious stones. The chief cities were Seba, Uzal (now *Sana*), Sephar (now *Zafar*), and Mariaba (now *Mariḡ*). This district had the chief riches, best country, and greatest numbers of all the four peoples of Arabia. The local history is authentic only as far back as the first century A. D. Their ancient religion was pagan.

— 2. Settled on the Persian Gulf. On the island of Bahreyn, in the Gulf, are the ruins of an ancient city called Seba. Its merchants are mentioned in Ezekiel, xxvii. 22. — 3. The sons of Keturah are charged by Job (i. 15, vi. 19) with the robber habits that are peculiar to the Bedouin of our day.

She'ba. (Josh. xix. 2.) Simeon, near Beersheba. Shema.

She'bah. Shibeah was the fourth well dug by Isaac's people (Gen. xxvi. 33). Abraham dug a well here also (Gen. xxi. 25–32). The name is one of the most ancient known, and is interpreted variously as "*seven*," "*an oath*," "*abundance*," and as "*a lion*." Beersheba.

Sheba'm. (Num. xxxii. 3.) East of Jordan. Given to Reuben. It was "*a land for cattle*." Shibmah or Sibmah.

Sheb'arim (*dividing*). (Josh. vii. 5.) Near Ai. Lost.

Shech'em (*ridge*). Sichem (Gen. xxxiii. 18). It is not certain whether the city was named from Shechem the son of Hamor, or that he was named after the city. It is on the top of the ridge between the waters of the Jordan and the Mediterranean Sea,

between Ebal and Gerizim (Judg. ix. 7). Called Sychar in John iv. 5, in the story of the meeting of Jesus and the woman of Samaria. Now **Nablus** (Neapolis, so named by Vespasian—Josephus, B. J., iv. 8, 1). Also known as Mabortha (Pliny, v. 13). The situation is a favored one, and excites the admiration of all travellers, Dr. Clarke saying that “there is nothing finer in all Palestine.” The valley is sheltered by a high mountain on each side, and only about 1500 feet wide, and elevated 1800 feet above the sea. Water flows from the city east and west, to the Jordan and to the Mediterranean Sea. The valley is full of gardens, orchards of all kinds of fruit, watered by fountains, and enlivened by the songs of birds. Abraham, on his first visit to the Land of Promise, pitched his tent under the oak of Moreh at Shechem (Gen. xii. 6). Jacob bought a field of the children of Hamor (Gen. xxxiii. 19), where he dug a well, about a mile from the present town, and left it as a special patrimony to Joseph (Josh. xxiv. 32).

Shechem was given to Ephraim (Josh. xx. 7), was assigned to the Levites, and was made a **City of Refuge** (ib., xxi. 20, 21). The people assembled at Shechem to hear the law of Moses read, “half of them over against Mt. Gerizim, and half of them over against Mt. Ebal,” the chief men and priests being around the ark in the midst (Josh. viii. 30–35); and again Joshua gathered all the tribes here just before his death (xxiv.), and delivered his last counsels. Abimelech raised a revolt in Shechem, and was made king (Judg. ix.); and Jotham denounced him and the men of Shechem in a parable from the top of Gerizim (ver. 22), and after three years he destroyed the city and the strong tower that was in the city, but lost his own life also (ver. 53). The ten tribes made Jeroboam their king and Shechem their capital (1 Ki. xii. 20). When the people were carried away to Babylon the city was colonized from Assyria (2 Ki. xvii. 24), and again admitted strangers under Esar-haddon (Ezra, iv. 2).

The present town of Nablus has about 5,000 people, living in stone houses of very ordinary style, except those of the wealthy sheikhs. There are no fine public buildings.

There are not less than 80 springs of water in the valley. One of the largest, Ain Balata, rises in a chamber partly under ground, a few rods from Jacob's well. Olives, figs, almonds, walnuts, mulberries, pomegranates, oranges, apricots, and grapes abound, besides vegetables of every sort.

There are manufactories of wool, silk, and camel's-hair cloth, and especially of soap; and the district around it is rich in wool, grain, and oil.

As a confirmation of the truth and accuracy even to minute detail, it is interesting to cite the words of the original Hebrew, describing this spot on which Joseph's tomb stands, which are **Chelkat has-sade**, meaning a dead level; differing from a plain (*Shefelah*) and a valley (*emek*), and this description is exactly correct; and besides, there is no other spot like it in all Palestine.

Sheep-market, the (John, v. 2). Supposed to have been a **gate**, and at present called St. Stephen's; and the great open ruined cistern near it is called the Pool of Bethesda.

Shefelah. (See Philistia.)

Shel'eph (*partridge chick*). Second son of Joktan, and father of a tribe who settled in Yemen, in Arabia, where there is now a district called *Sulaf* (Gen. x. 26).

Shem. Eldest son of Noah (Gen. v. 32), settled between Japheth and Ham, the country from the Mediterranean Sea to the Indian Ocean, and from Lydia to the Red Sea, including Syria (Aram), Chaldaea (Arphaxad), Assyria (Asshur), Persia (Elam), and Arabia (Joktan). A special blessing is promised Shem in Gen. ix. 27.

Shem'a. In Judah (Josh. xv. 26). Sheba: given to Simeon.

Shen (1 Sam. vii. 12). Where Samuel set up the stone **Ebenezer**, between "the Mizpah and the Shen." Lost.

She'nir (Deut. iii. 9; Cant. iv. 8). Senir, Mt. Hermon.

Sheph'am (Num. xxxiv. 10, 11). On the east boundary of the land. Lost.

She'shach (Jer. xxv. 26, li. 41). Supposed to be Babylon by some. Others say it means Ur, the ancient capital of Babylonia, the city of Abraham.

Shib'mah (Num. xxxii. 38). Shebam, east of Jordan.

Shic'ron (Josh. xv. 11). Boundary of Judah, near Jabneel. Lost.

Shi'hor of Egypt (1 Chr. xiii. 5; Josh. xiii. 2, 3). *Wady el Arish*, Arabia Petraea. **Shihor**, the Nile. (See **Sihor**.)

Shi'hor Libnath (Josh. xix. 26). Boundary of Asher, below Mt. Carmel. Lost.

Shil'him (Josh. xv. 32). Judah. Perhaps the same as **Sharuhen**, which was given to Simeon (xix. 6).

Shilo'ah, the waters of (Jer. viii. 6). The prophet compares a quiet confidence in Jehovah with the waters of a brook that "go softly," and contrasts this with the "waters of a river, strong and many, even the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks." Supposed to refer to Siloam, near Jerusalem.

Shi'loh (*rest*). (1 Sam. i. 24, iii. 21; Judg. xxi. 19.) In Ephraim, north of Bethel, east of the road to Shechem, south of Lebonah. Now called *Seilun*. This was one of the earliest and most sacred of the Jews' sanctuaries. The ark was kept here (in a tent or tabernacle only), from the last days of Joshua (xviii. 1) to the time of Samuel (1 Sam. iv. 3). Here Joshua completed the division of the land among the tribes (xviii. 10, xix. 51). The Benjamites seized the "daughters of Shiloh," and preserved a tribe from extinction (Judg. xxi. 19—), at an annual "feast of the Lord." Eli resided here as judge of Israel, and died of grief at the news that the ark of God was taken (1 Sam. iv. 11, 18). The story of Hannah, Samuel's mother, is an interesting incident, as illustrating the character and life of the Hebrews (1 Sam. i., &c.). Ahijah the prophet lived here when Jeroboam sent his wife to him to inquire what should become of their sick son (1 Ki. xiv.). The city was on a low hill, rising from an uneven plain surrounded by higher hills, except a narrow valley on the south. Very few, and not any important ruins are found here. An immense oak of great age grows among the ruins, and a few olive-trees are scattered through the hollows. The hills were once terraced and finely cultivated. A fine large fountain, half a mile away, flows out in a narrow vale, first into a pool, and then into a large reservoir, where flocks and herds are watered. There are rock-hewn sepulchres near, where perhaps some of Eli's "house" were laid.

Shim'ron. (Josh. xix. 15). In Zebulun. Now *Simuniyeh*, west of Nazareth. The king of **Shimron Meron** was one of 31 vanquished by Joshua (xii. 20).

Shi'nar, the land of (*country of the two rivers*). (Gen. xi. 2.) Ancient name of Chaldaea and Babylonia. It is the Jewish name, and is not found in the native inscriptions. Abraham brought the name with him to Canaan.

Shit'tim (*acacia trees*). (Num. xxxiii. 49). Abel has Shittim (*meadow of the acacias*). In the Arboth Moab, by Jordan. Jericho (Num. xxii. 1, xxvi. 3). Under the cool shade of the acacia groves the Israelites were led into the worship of Baal Peor by the Midianites, which sin Moses, by command, avenged (xxxi. 1). Joshua sent spies to Jericho from here (ii. 1).

Sho'phan (Num. xxxii. 35). East of Jordan: fortified. Lost.

Shu'al, the land of (*jackal*). (1 Sam. xiii. 17.) North of Michmash. Lost.

Shu'nem (Josh. xix. 18). Issachar. Where the Philistines encamped before the battle of Gilboa (1 Sam. xxviii. 4). Here dwelt the good Shunamite, who welcomed Elisha the prophet, who oft passed by; and fitted up a little chamber for him (2 Ki. iv. 8), and was rewarded (ver. 36). This pleasant village was the native place of Abishag, David's attendant (1 Ki. i. 3), and possibly the heroine of Solomon's Song. The modern village is on the S. W. flank of Little Hermon, *Jebel Duhy*, 3 miles from Jezreel north, in full view of Mt. Carmel, and in the midst of the finest grain-fields in the land.

Shur (*a wall*). (Gen. xvi. 7.) Hagar sat by a fountain in the way to Shur, when the angel sent her back with a promise of a blessing. Abraham dwelt between Kadesh and Shur, in Gerar (xx. 1). Ishmael's descendants dwelt from Havilah unto Shur that is before Egypt (xxv. 18). Called also Etham (Ex. xv. 22; Num. xxxiii. 8).

Shu'shan (*lily*). Shushan the palace (Esther, i. 2). One of the most important towns in the whole East. Capital of **Elam, Susis**, or **Susiana**. Inscriptions dated 660 B. C. record the capture of the city by Asshur-bani-pal, giving also its plan. Daniel saw his vision of the ram and he-goat at Shushan the palace (Dan. viii. 2). Cyrus made it a Persian city, and its metropolis (*Æschylus* and *Herodotus*), although the building of the palace is credited to Darius. Alexander found there 60 million dollars, and all the regalia of the great king. After this, Susa was neglected for Babylon.

Now called *Sus*, a vast ruin, between the Eulæus and Shapur. East and west of the city a few miles were the rivers Coprates and Choaspes. The water of the Choaspes (now *Kerkhah*) was thought to be peculiarly healthful, and was the only water drank by the kings, at home or on journeys (*Herod.* i. 188), and it is now prized above all other river-water by the people.

The ruins cover a space 6,000 feet east to west by 4,500 north to south, being about 3 miles in circuit. There are four artificial platforms. The smallest of these has an eminence 119 feet high above the river, facing the east, and made of sun-dried brick, gravel, and earth. One platform has a surface of 60 acres. The remains of the Great Palace have been examined, and a plan made out, including 72 columns, some bearing trilingual inscriptions, having the names of **Artaxerxes**, Darius, Xerxes, Hystaspes, and crediting the building to Darius; besides naming the gods Ormazd, Tanaites, and Mithra. The number of columns is the same as in the Great Hall of Xerxes at Persepolis. It stood on a square platform, 1000 feet each way, 60 feet above the plain; itself being 120 feet to the top of the roof, making a height in all of about 180 feet. The appearance must have been truly grand, rising as it did to such a great height, amidst lower structures, beautified with trees and shrubs, reflected in the river at its base. Esther plead in this palace for her people, and saved them.

Sib'mah (Josh. xiii. 19). East of Jordan, in Reuben. Shebam. Lost.

Sibra'im (Ezek. xlvii. 16). A north boundary of the land. Lost.

Si'chem. Shechem.

Sic'yon (*market—weekly?*). (1 Macc. xv. 23.) A later city built on the acropolis of an ancient city of the same name, near the eastern end of the Corinthian gulf, about two miles from the sea, near a range of mountains, which were terraced, and rent with gorges. In the time of the Maccabees it was the most important Roman possession in Greece.

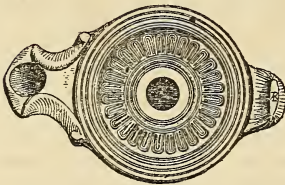
Sid'dim (*the vale of*). (Gen. xiv. 3, 8, 10.) The Hebrew words *Emek has Sid-dim* mean a plain cut up by stony channels. Located by some scholars at the north end of the Dead Sea.

Side (1 Macc. xv. 23). A colony of Cumæans on the coast of Pamphylia. The navy of Antiochus was made up of ships from Side and Aradus, Tyre and Sidon, and the fleet was stationed at Side on the eve of the battle with the fleet from Rhodes (Livy, 37, 23). Its ruins indicate former wealth. The theatre of the Roman time was one of the largest in Asia, seating 15,000. It was used as a fort in the middle ages. There was an **Agora** (as at Athens), 180 ft. in diameter, surrounded by a double row of columns, and a pedestal for a statue in the centre, and a temple on the south side (mentioned by Strabo). The harbor was closed in, and was 1500 by 600 ft. in extent, with docks for unloading ships at.

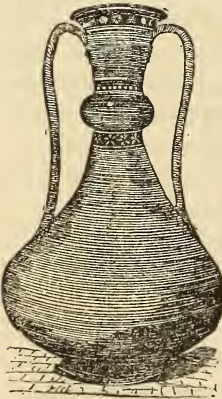
Sidon (*fishing*). **Zidon** (Phœnician Tsidon). (Gen. x. 15, 19.) Great Zidon (Josh. xi. 8). Sidon (Matt. xi. 21; Mark, iii. 8; Luke, vi. 17). On the coast of the Mediterranean Sea, in the narrow Phœnician plain (2 miles), under the range of Lebanon, to which it once gave its own name (Jos. Ant. v. 3, 1). The city is built on the northern slope of a promontory that juts out into the sea, pointing S. W., and the citadel is on the height behind it. Zidon was the first-born of Canaan, and probably the city is an older one than Tyre, and the Phœnicians are (often) called Sidonians (never Tyrians) in Josh. xiii. 6; Judg. xviii. 7, &c. Skilled workmen were their special pride, not traders



COIN OF SIDON.



LAMPS.



WATER BOTTLE.

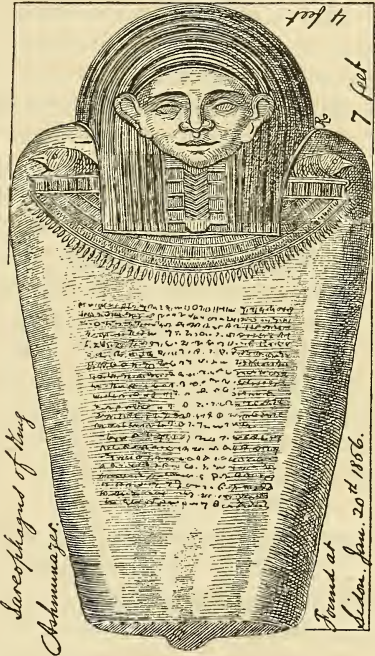
(1 Ki. v. 6). The prize given to the swiftest runner by Achilles was a large silver bowl made at Sidon (Homer, II. xxiii. 743). Menelaus gave Telemachus a most beautiful and valuable present, "a divine work, a bowl of silver with a gold rim, the work of Hephæstus, and a gift from King Phædimus of Sidon" (Od. iv. 614). Homer mentions the beautifully embroidered robes of Andromache, brought from Sidon. Pliny mentions the glass factories (v. 17).

Under the Persians, Sidon attained to great wealth and importance. To live carelessly, after their manner, became a proverb (Judg. xviii. 7). The prize in a boat-race, witnessed by Xerxes at Abydos, was won by Sidonians; and when he reviewed his fleet he sat under a golden canopy in a Sidonian galley; and when he assembled his officers in state, the king of the Sidonians sat in

the first seat. It was almost utterly destroyed by the Persians, B. C. 351. Being rebuilt, it opened its gates to Alexander. The Jews never conquered the city, and so far failed of the promise. Strabo said there was the best opportunity for acquiring a knowledge of the sciences of arithmetic and astronomy, and of all other branches of philosophy. At this time Greek was probably the language of the best society.

It is the most northern city visited by Jesus, and is about 50 miles from Nazareth. Now called *Saïde*. The whole neighborhood is one great garden filled with every kind of fruit-bearing trees, nourished by streams from Lebanon. Its chief exports are silk, cotton, and nutgalls. A mission-station of Americans are working among 5,000 people.

There are many ancient sepulchres in the rocks at the base of the mountain east of Sidon, and sepulchral caves in the plain. In one of these caves, in 1855, was discovered one of the most beautiful and interesting Phœnician monuments in existence. It is a sarcophagus of black syenite, with a lid carved in human form, bandaged like a mummy, the face being bare. There is an inscription in Phœnician on the lid, and another on the head. The king of the Sidonians is mentioned in them, and it is said that his mother was a priestess of Ashtoreth. It is supposed to belong to the 11th century B. C. It is now in the Louvre, Paris.



SARCOPHAGUS FOUND AT SIDON.

Sihor (*black*). Correctly **Shihor**. The Nile. (Sanskrit, *Nilah*=dark-blue.) The water of the Nile is dark with mud, like our Ohio or Mississippi. The Egyptian name was **Yeor**. (The name of Egypt was **Kem**=black.) The present name in Arabic is *Bahr el Azrak*, *dark-blue river*. Shihor is the name of the brook of Egypt (*Wady el Arish*), which is mentioned as the south boundary of David's kingdom (1 Chr. xiii. 5; Josh. xiii. 2, 3).

Sil'la. Where Joash, the king, was killed (2 Ki. xii. 20). Lost.

Silo'ah (*dart*). **Siloam** (*sent*). (Hebrew, **Siloach**.) (Nch. iii. 15.) Arabic, *Silwan*. One of the few undisputed localities around Jerusalem. The water was "sweet and abundant" in Josephus' day (B. J. v. 4, 1). It is in the Tyropœon valley, 200 feet from the Kidron. There are no less than 40 natural springs within a circle of ten miles around Jerusalem. The water flows out of a small artificial basin, under the cliff, into a reservoir 53 feet long by 18 feet wide and 19 feet deep. It has been

SYMBOLIC FIGURES OF THE RIVER NILE
(Wickinson.)

lately proved, by exploring, that the water flows from the Virgin's fountain to Siloam; and there is a remarkable ebb and flow, which varies in frequency with the season and supply of water (John, ix. 7). The village of Siloam (*Silwan*) is not mentioned in Scripture, and is probably modern. It is poorly built, and occupies the site of Solomon's idol-shrines (1 Ki. xi. 7; 2 Ki. xxiii. 13).

Siloam, Tower in, mentioned by Jesus (Luke, xiii. 4). Not located.

Sin (*mire*). Pelusium (*pelos*, Greek for *mire*), in Egypt. Sin, the strength of Egypt (Ezek. xxx. 15). Probably a fortified city. Pompey was murdered here by order of Ptolemy, B. C. 48.

Sin, Wilderness of. (See **Wilderness of Wandering**.)

Sinai. Mountain and desert forming a part of the peninsula between the gulfs of Suez and Akabah.

Sin'im (Is. xlix. 12). The Chinese.

Sin'ite (Gen. x. 17). The fortress of Sinna is mentioned by Strabo (xvi. 756) as in Mt. Lebanon. The ruins of Sini were known in the days of Jerome (Gen. loc. cit.).

Si'on. A name of Mt. Hermon (Deut. iv. 48).

Siri'on. The Sidonian name for Mt. Hermon (Deut. iii. 9; Ps. xxix. 6).

Smyrna (Rev. ii. 8–11). Designed by Alexander the Great, and built by his successors Antigonos and Lysimachus, near the site of the ancient city of the same name (which had been destroyed by the Lydians 400 years before). It stood at the head of a gulf of the Ægean Sea, by the mouth of the river Meles, having a range of mountains on three sides of it. Tiberius granted the city permission to erect a temple in honor of the Roman emperor and senate. John (Rev. ii. 9) probably referred to the pagan rites in his letter to the church in Smyrna. (See **Seven Churches**.)

The only ancient ruins are on the mountains, south. On the summit is a ruined castle. So convenient has it been to carry away antiquities that Smyrna has been nearly stripped. Van Lennep, the missionary, found a great number of small articles in the dirt-heap of the ancient city; rings, seals, lamps, household gods, and many other articles, more or less broken (except the seals), and probably thrown away as rubbish, or lost. In the time of Strabo it was one of the most beautiful cities in all Asia (Minor). There were a library and museum, with grand porticoes, dedicated to Homer (claimed as a native); an Odeum, and a temple to the Olympian Zeus. The Olympian games were celebrated. Polycarp was martyred here, being condemned by the Jews also.

So'coh. 1. (Josh. xv. 35.) In the Shefelah, now called *Esh Shuweikah*, in *Wady Sumt*, 3½ ms. S. W. of Jerusalem. — 2. (ib. xv. 48.) Judah, in the hill-region. Now called *Esh Shuweikah* in *Wady Khalil*, 10 ms. S. W. of Hebron (1 Chron. iv. 18).

Sodom (*vineyard*, or *burning*). One of the most ancient cities of Canaan, in the Jordan valley, the chief of the five cities (Gen. x. 19). The plain was once like a garden, and was chosen by Lot, when Abram chose Canaan (ib. xiii. 10 —). As the two patriarchs were standing on a height between Bethel and Ai they could see Jericho and the Jordan plain (called *ciccar* in the Hebrew, a term peculiar to this district alone); while they could not see the south end of the Dead Sea. But opposed to this is the event of Abraham looking toward the plain, and seeing the smoke go up as from a furnace (xix. 28). And that from no height near Hebron can the Jordan plain near Jericho be seen, while the south end of the Dead Sea and the Lisan are distinctly visible. There is a salt-mountain called Usdum (Sodom) on the S. W. shore of the

Dead Sea, which may have inherited and preserved the name of the ancient city, but the site of that city is lost.

Sorek (*noble vine*), **the Valley of**. Samson loved a woman in the valley of Sorek (Judg. xvi. 4). *Wady es Surar*.

Spain. The ancient name of both Spain and Portugal, and a Roman province in Paul's time, containing many Jews. It is not certain that Paul carried out his intention of visiting Spain (Rom. xv. 24, 28), since neither he nor any other writer of his time has left any evidence of such a visit.

Suc'coth (*booths*). (Gen. xxxiii. 17.) Where Jacob built booths (of reeds, long grass, branches of trees, &c.), and thus gave the place a name. *Sakut* is a ruin 10 ms. S. of *Beisan*, on the W. bank of the Jordan, where there is a copious spring in a fertile plain. But this is on the wrong side of the Jordan, for it belonged to Gad (Josh. xiii. 27). The name may have been transferred across the river. Succoth was mentioned as being near the clay-ground where the metal-work for Solomon's Temple was cast. — 2. A station of the Wanderings (Ex. xii. 37). Site lost.

Sud. A river near Babylon, on whose banks the Jewish captives lived.

Sy'char (*falsehood*). (John, iv. 5.) A city of Samaria. (See Shechem.) Named so from the false worship on Mt. Gerizim (John, iv. 22; Hab. ii. 18).

Sye'ne. Properly Sereneh (Ezek. xxix. 10, xxx. 6). From Migdol to Syene was a term for the whole extent of Egypt. Migdol was the last town in Egypt toward the east, and Syene was the last toward the south, and is now known by its ancient name. Its Egyptian name was **Sun**, which meant "to open," that is, the opening into Egypt from the south.

Sy'racuse. On the east coast of Sicily. A wealthy and populous place, when visited by Paul (Acts, xxviii. 12). Taken by the Romans 200 years B. C.

Syr'ia (from *Tsur*, Tyre). **Aram** (*high*) in the Hebrew. Aram was the fifth son of Shem (Gen. x. 22). Called Aram in Num. xxiii. 7. The country he settled is called *Aram* or Syria, and extended from the Mediterranean Sea to the Tigris, and from Canaan to Mt. Taurus, and had six names for its different sections, for which, see **Aram**. The country is divided into long, narrow sections, from north to south. 1. Plains next to the sea, extending from the Ladder of Tyre to the Taurus, including the plains of Phœnicia, of Seleucia, and of the Issus; 2. The range of mountains called in the north Amanus, and then Bargylus, and in the south Lebanon; 3. The valley between Lebanon and Anti-Lebanon, Cœle, or Hollow Syria; 4. The mountain range rising north of Aleppo, and ending at Mt. Hermon; 5. The Syrian desert, extending to the Euphrates. The principal rivers are the Orontes (*El Asy, the rebellious*) and the Litany. The source of the Orontes is a little north of Baalbek, where within a few miles a stream from both Lebanon and Anti-Lebanon unite to form the stream, flowing northeast; it passes through a lake 6 ms. long by 2 wide, near Emesa (*Homs*); a little below Hamath it receives a branch; being turned west by the Amanus, it receives the *Kara Su* (*Black river*), flows by Antioch, and empties into the sea, having a course of 200 miles. The Litany rises from a small lake 6 ms. S. W. of Baalbek, and runs south, until it is turned west by the hills of Galilee, when it reaches the sea 5 ms. north of Tyre, having run about 80 miles. There are many other small streams, as the Eleutherus, Lycus, Adonis, the rivers of Damascus (Abana and Pharpar), which are lost in marshy lakes, the Koweik, near Aleppo, terminating in a marsh, and the Sajur, a branch of the Euphrates. The lakes are: the Lake of Antioch; the Salt Lake, near Aleppo; Kades, on the Orontes; and the Bahr el Merj, near Damascus.

The cities are Antioch, Damascus (150,000), Apameia, Aleppo (70,000), Beirut (50,000), Hamath (30,000), (Num. xiii. 21), Hums (20,000), Tripoli (13,000), Seleucia, Tadmor (Palmyra), and many others, mentioned in their places.

Syria was settled by Canaanites and Aramæans, descendants of Ham. Damascus and Zobah were the chief cities in David's time. Assyria made it a province, and Alexander conquered it (B. C. 323); and after him the Seleucid family governed it, one of them building Antioch, which was their only capital until 114 B. C. The Romans, under Pompey, captured it, B. C. 65. The Mohammedans succeeded the Romans A. D. 634, when for a hundred years after they made Damascus their capital.

T.

Ta'anach (Josh. xii. 21). An ancient city of Canaan, built on the end of a ridge which runs northward from the hills of Manasseh into the plain of Esdraelon, at the base of which is the modern village of the same name (*Ar. Ta'annuk*). It was the headquarters of the army of Deborah and Barak, and Sisera's host was encamped between it and Megiddo (Judg. v. 19).

Ta'anath-Shiloh (Josh. xvi. 6). Supposed to be Shiloh; Taanath being the Canaanite, and Shiloh the Hebrew name of the same city.

Tab'bath (Judg. vii. 22). In the Jordan valley below and not far from Beth-shean. It may be Tubakat Fahil (*Terrace of Fahil*).

Tab'erah (*burning*). (Num. xi. 3; Deut. ix. 22.) In the Sinai district, but not identified.

Tabor, Mount (*height*). (Josh xix. 22.) On the border of Issachar and Zebulon. It is of limestone, 1800 feet high, rounded in form, and is studded with forests of oaks, pistachios, terebinths, mock-oranges, and other trees and bushes. Wolves, boars, lynxes, and other wild animals, besides reptiles, are found. It is now called *Jebel et Tur*, and is one of the most favorable points for beautiful and extensive views. The plain of Esdraelon is seen, spread out like a carpet, between the hills of Samaria and those of Galilee, ending at Carmel, and in the season of early harvest (March and April) is diversified with the various colors of different fields in cultivation—some red from recent ploughing, some yellow, white, or green, as the state of the crop may determine. The sea of Galilee and the Mediterranean are visible. The course of the Jordan can be traced for many miles. Lebanon and Hermon, with their snow-capped summits, and the hills of Galilee, including Hattin, the Mt. of Beatitudes, are on the north, and the countless hills and valleys of Bashan (*Hauran*) and Gilead are to the east; Little Hermon (Hill Mizar) and Gilboa to the south, while the mountains of Samaria fill up the view to the west, ending in the ridge of Carmel to the northwest, where we began.

All around the top are foundations of a thick wall, built of large stones, some of which are bevelled. There are ruins of towers and bastions. Toward the east end of this enclosure are confused heaps of ruins of houses, churches, towers, and other buildings—some of hewn and others of bevelled stones. One tall, pointed arch is standing, called the Gate of the Wind. The ruins are of different ages, from remote antiquity, the time of Josephus, the Crusades, and still later days.

The early Christians adopted the legend of the Transfiguration of the Saviour on this mountain. (*Rob.*, ii. 358.)

Tad'mor. Palmyra. City of Palms (1 Ki. ix. 18). Built by Solomon on the

route from Palestine to the Euphrates, about midway between Damascus and the river; the whole distance being about 240 miles. The ruins are chiefly of Corinthian colonnades and temples, and, seen at a distance, are peculiarly imposing, and seem to surpass all others in their apparent vastness and general effect. None of Solomon's buildings have been identified, and the ruins are ascribed to works of the date of the second or third century of our era. (See *Wood's Palmyra*.)

Ta'hath (*lower*). (Num. xxxiii. 26.) Desert station. Lost.

Tah'panhes (*Daphne?*). An important town in Lower Egypt, in the land of Goshen, near Pelusium (Jer. xliii. 7). Located at Tel Defenneh, in the present Delta.

Tah'tim Hod'shi, the land of (2 Sam. xxiv. 6). Lost. Supposed by some to be Harosheth (compare Judg. iv. 2).

Ta'mar (*palm-tree*). (Ezek. xlvii. 19.) A town south of Hebron, now called Kurnub.

Ta'nis. Zoan, in Egypt (Judith, i. 10).

Ta'phon (1 Macc. ix. 50). Beth Tappuah, near Hebron.

Tappuah (Josh. xv. 34). In the Shefelah, 12 miles west of Jerusalem. — 2.

En-Tappuah (Josh. xvi. 8, xvii. 7, 8). On the boundary of the children of Joseph—a city and a district of the same name. Supposed to be S. W. of Shechem. Perhaps in *Wady Falaik*.

Ta'rah. Desert station. Lost.

Tar'alah (Josh. xviii. 27). City of Benjamin. Site lost.

Tarpe'lites (Ez. iv. 9). Supposed to refer to the people of Tripolis, Phœnicia.

Tar'shish (Gen. x. 4; Ps. lxxii. 10; Jonah. i. 3, &c.). Probably Tartessus, in Spain (Strabo, iii. 148). There was a city and a river in Spain of the same name; perhaps the same river is now called the Guadalquivir. The articles brought to Tyre from Tarshish, such as silver, iron, lead, and tin (Ezek. xxvii. 12), were productions of Spain. — 2. (2 Chron. ix. 21, xx. 36.) From these passages it seems that there was another Tarshish, which was in the direction of the Red Sea, and probably in India, judging from the articles brought from there, which were gold, silver, ivory, apes, and peacocks (1 Ki. x. 22). India was the native land of the peacock (*Cuvier*, viii. 136).

Tar'sus. Chief town of **Cilicia**; the birthplace of Paul the Apostle (Acts, ix. 11, xxi. 39). It was an important city in the time of the Greek kings. Alexander conquered it; and it was under the rule of Antioch, and also that of the Ptolemies. Cæsar changed its name to Juliopolis. Augustus made it a free city. It was a celebrated seat of learning in the time of the early Roman emperors, and was compared by Strabo to Athens and Alexandria, and considered superior to them (xiv. 673). Among its famous citizens were Athenodorus, the tutor of Augustus, and Nestor, the tutor of Tiberius. Antony and Cleopatra met on the banks of the river Cydnus, which divides Tarsus in two.

Taverns. Three Taverns. A station on the Appian road between Puteoli and Rome, where Paul met brethren when on his way from Jerusalem. The modern Cisterna is probably near the site of the ancient place, which was about 30 miles from Rome.

Teko'a (*strikers*). (2 Chr. xi. 6.) East of Hebron; built by Ashur, son of Hezron (2 Chr. ii. 24). Residence of the wise woman who made peace between David and Absalom (2 Sam. xiv.). Ira the Tekoite was one of David's 30 "mighty men" (Ib. xxiii. 26). Rehoboam fortified it (2 Chr. xi. 6). Its people helped Nehemiah rebuild the walls of Jerusalem after the return from Babylon (Neh. iii. 5, 27). The prophet Amos was born here (Amos, i. vii. 14). The modern name is Tekua, and it is

a small village of Arab houses, on an elevated hill, from which there is an extensive view reaching to the mountains of Moab, Dead Sea, the hills around Jerusalem, and west to Hebron, while toward the south the mountains of Edom fill the horizon.

There are ruins of walls of houses, cisterns, broken columns, and heaps of building-stones. Some of the stones have the peculiar Hebrew bevel, proving their antiquity.

The ruins of Khureitun (possibly **Kerioth**, the city of Judas) are near Tekoa, on the brink of a frightful precipice.

Tela'bib (*hill Abib*). In Babylonia. (Ezek. iii. 15.) Lost.

Tel'aim (1 Sam. xv. 4). Saul gathered the people and numbered them at Telaim; and it is not certain whether a city of this name was meant, or that the numbering occurred at the time of the Passover, for the word is translated "lambs of the Passover."

Telas'sar. Thelasar (*hill of Asshur*). In the hill country of upper and western Mesopotamia, near Haran, and inhabited by the children of Eden (2 Ki. xix. 12). The name indicates the site of a temple built in honor of Asshur. The Targums locate this place, with Resen (Gen. x. 12), on the Tigris, near Nineveh and Calah.

Tel'em. Judah (Josh. xv. 24). South of Hebron. Now called *Dhullam*.

Tel-Harsa. Tel-Haresha (*hill of the wood*). (Ezra, ii. 59; Neh. vii. 61.) In the low country of Babylonia, near the Persian Gulf.

Tel-me'lah (*hill of salt*). A city of the low district near the Persian Gulf. The city is called Thelme by Ptolemy (v. 20).

Te'ma (*desert*). (Gen. xxv. 15; Is. xxi. 14.) A small town on the border of Syria, on the pilgrim route from Damascus to Mecca. It was once a stronghold.

Te'man (Gen. xxxvi. 11). A city or country named after one of the dukes of Edom, in the south of the land of Edom. Eusebius and Jerome mention it as being 15 miles from Petra.

Tham'natha. Timnath (1 Macc. ix. 50). Now called Tibneh, half way between Jerusalem and the Mediterranean.

Thebes. A chief city of ancient Egypt, the capital and residence of the kings during the age of its highest splendor. There were three names, Zam, Pamen (*abode of Amon*), and Thebes.

No-Ammon (*portion of Ammon*), is the name in the Scriptures (Jer. xlvi. 25; Nah. iii. 8; Ezek. xxx. 14). Mentioned by Homer (Iliad, ix. 381). Its origin is lost in antiquity. In the 1st century B. C., Diodorus describes it as having a circuit of 140 stadia, public edifices of vast size, magnificent temples, a great number of monuments, private houses of four or five stories high, giving it a grandeur and beauty surpassing all other cities in the world (Diod. i. 45). Nearly a hundred years later, Strabo speaks of Thebes under the name of Diospolis, and says that "vestiges of its magnitude still exist which extend 80 stadia in length. There are a great number of temples, many of which Cambyses mutilated."

Pliny wrote of Thebes as "a hanging city"—that is, built on arches; having the river (Nile) flowing through the middle of it.

The ruins of Thebes are now found in a valley of about ten miles in extent, on both sides of the Nile, which is here half a mile wide, and the city was anciently about two miles in extent from north to south, and four miles from east to west. The quarters are called Karnak and Luxor on the eastern, and Koornah and Medinet Haboo on the western side, in each of which localities there are ruins of great temples, with remains of avenues of sphynxes and colossal figures of two miles in extent, leading from one to the other. (See *Wilkinson* and *Mariette*.)

Almost every pillar, obelisk, and stone tells its historic legend of Egypt's greatest monarchs.

"To-day Thebes is but a nest of Arab hovels amid crumbling columns and drifting sands." (*J. P. Thompson, D. D.*)

The'bez (Judg. ix. 50). A place 13 miles N. E. of Shechem, now called Tubas, on a gentle hill, surrounded by large groves of olives, and well-cultivated fields (*Rob.*, iii. 305). Abimelech was killed here by a piece of a millstone (2 Sam. xi. 21).

Thessaloni'ca. Named after the sister of Alexander the Great. She was wife of Cassander, who rebuilt and enlarged the city. Its original name was Therma. In Macedonia, between the rivers of the Thermaic Gulf. It is still the most important town in European Turkey after Constantinople, having a population of 70,000, about one-third of which are Jews. It was the residence of Cicero at one time, and the headquarters of Pompey and his Senate, and was made a free city by Octavius Cæsar. In the 1st century A. D., the time of Paul's visit and his two epistles to the Thessalonians, it was the most populous city in Macedonia.

This was the chief station on the great Roman Road, the **Via Egnatia**, which led from Rome toward the whole country north of the seas, and therefore a most important centre for spreading the gospel. Its commerce was equal to Corinth and Ephesus.

The first Christians of this city mentioned by name were Jason (*Rom.* xvi. 21), Demas (2 Tim. iv. 10), Gaius (*Acts*, xix. 29), and Aristarchus and Secundus (*Acts*, xx. 4). The truth and accuracy of the Scripture are confirmed in the mention of the fact of this being a free city and in giving the peculiar and correct term for the chief magistrate, who was called in Greek **Politarch** (*Acts*, xvii. 6). This name is found nowhere else, and is preserved on an arch of the Imperial times, which spans the main street of the city (*Aug. Beck. Insc.* No. 1967). For several centuries after Christ this was called "the Orthodox City," and was the great centre of oriental Christianity.

Thimna'thah. Dan. (*Josh.* xix. 43.) Between Eglon and Ekron. The residence of Samson's wife. There must have been several towns of the same name. One is now known as Tibneh, ten miles south of Akir (Ekron).

This'be. Naphtali (*Tobit*, i. 2). The birthplace of the prophet **Elijah**, the **Tishbite** (1 Ki. xvii. 1). The place has not been identified, but is looked for in the vicinity of Safed or Kadesh.

Thra'cia (2 Macc. xii. 35). Thrace anciently included the whole country north of Macedonia and the Black Sea. It is supposed that **Tiras**, in Gen. x. 2, means Thrace. It is also supposed that Tiras was the ancestor of the Tyrsi or Tyrseni, the Etruscans of Italy.

Thyati'ra. See **Patmos**, and the **Seven Churches**.

Tibe'rias. A city on the west shore of the Sea of Galilee (*John* vi. 23). Some have supposed that it was built on the ruins (or near) of an ancient city, Rakkath or Chinneroth (see Land and Book). Josephus says that it was built over an ancient cemetery, and was therefore an unclean city.

Jesus never visited Tiberias, and it is scarcely mentioned in the Gospels.

It was the capital of Galilee from its origin to the time of Herod Agrippa II. Celebrated schools of learning flourished here for several centuries. The **Mishna** was compiled here by Rabbi Judah Hakkodesh, A. D. 190. That most important work, the **Masorah** (traditions), originated here. By it has been preserved the vowel system and pronunciation of the Hebrew, and therefore the correct reading and under-

standing of the Old Testament. The Christians held it during the Crusades, and now it is under Turkish rule. Population about 4,000, one fourth being Jews.

The Jews hold that four cities are holy, which are Jerusalem, Hebron, Safed, and Tiberias. An earthquake in 1837 nearly destroyed the city, and its effects are still seen in walls tumbled down and houses in heaps.

Tib'hath. A city of Hadarezer, king of Zobah (1 Chr. xviii.). On the eastern skirts of Anti-Lebanon.

Tigris. River of Mesopotamia. Called Hiddekel, in Hebrew. Like the Euphrates, it has two sources; the principal one is near the high mountain-lake Golenjik, which lies in the great bend of the Euphrates, in lat. $38^{\circ} 10'$, long. $39^{\circ} 20'$, and only two or three miles from that river. The course is generally southeast to its junction with the Euphrates at Kurnah, having traversed 1150 miles. A thousand miles of its course can be navigated by rafts. The river rises rapidly in March, from the melting snow of the Niphates mountains, and reaches the highest point in May, often flooding the country around Baghdad. Low water occurs again in July. In Autumn the flood is much less in height than in Spring. The river has been purposely obstructed by dams at several places by the Persians for the uses of irrigation. The Tigris is mentioned by Daniel as the Great River, the Hiddekel (x.). It traversed ancient Armenia, Assyria, and separated Babylonia from Susiana. The water is yellowish, runs in a rapid current, and abounds in fish. The banks are fringed with groves of palms, pomegranates, and jungles of reeds, the haunts of wild beasts.

Tim'nah (*divide*). 1. In the north of Judah (Josh. xv. 10), near Bethshemesh. It may be identical with Timnatha of Samson, a city of Dan (xix. 43). There is a modern village called Tibneh two miles west of Ain Shems (Bethshemesh), which is believed to be on the site of the ancient city. — 2. In the mountain district of Judah (Josh. xv. 57), south of Hebron.

Tim'nath. Timnah. 1. (Gen. xxxviii. 12.) Where Judah kept his flocks. — 2. The residence of Samson's wife (Judg. xiv. 1, 2, 5). In Philistia. There were vineyards; but as a lion was found in one, the place must have been thinly inhabited.

Tim'nath-heres. The city and burial-place of Joshua (Judg. ii. 9). Also called *Timnath-serah* (Josh. xix. 50). In Mt. Ephraim, on the north side of Mt. Gaash. The site is lost, and with it the tombs of Joshua and Caleb. Dr. Eli Smith offered the ruins of a place fifteen to twenty miles northwest from Jerusalem as the site in question, where there are, in a higher hill opposite, sepulchres hewn out of the rock, equal in size and decoration to the tombs of the kings at Jerusalem.

Tiph'sah (*ford*). (1 Ki. iv. 24.) The outpost toward the Euphrates of Solomon's kingdom (2 Ki. xv. 16). Probably Thapsacus of the Greeks and Romans, and situated in Northern Syria, where the route eastward crossed the Euphrates. It was a great and important town in the time of Xenophon. A ford and a bridge supplied passage for caravans and armies. At the modern town of Suriyeh, on the Euphrates, there is a paved causeway visible on both sides of the river, which are the remains of the approaches to the ancient bridge; and a long line of mounds, arranged like those of Nineveh, in the form of a parallelogram.

Tiras. The 7th son of Japheth. Tyrrhenians (?), in Italy.

Tir'zah. City of Canaan (Josh. xii. 24). After the separation of Israel and Judah it was the residence of Jeroboam (1 Ki. xiv. 17), and of his successors, Baasha, Elah, and Zimri. The royal sepulchres (xvi. 6) of the first four kings of Israel were

here. Omri destroyed Zimri in his palace by fire, and soon afterward removed the capital to Samaria (Shomron). Its beautiful situation is mentioned in Solomon's Song (vi. 4) as equal to that of Jerusalem. There is a modern village called Telluzah four or five miles north of Shechem, on a high hill, large and thriving, but without antiquities, which is supposed to be on the site of Tirzah.

Tob, the land of. Jephthah's refuge (Judg. xi. 3), and residence until invited to return by the sheikhs of Gilead (v. 5). Tob was somewhere in the Hauran, but is not identified.

Tobie. The seat of a colony of Jews (1 Macc. v. 13). The same as Tob.

To'chen. In Simeon (1 Chr. iv. 32).

Togarmah. A part of Armenia, named after Togarmah, a brother of Ashkenaz and son of Gomer (Gen. x. 3).

To'lad. Simeon (1 Chr. iv. 29). **El-tolad.**

To'phel. At the S. E. corner of the Dead Sea, now called Tufileh. It is in a most fertile valley, having many springs and rivulets flowing into the Ghor, and large plantations of fruit-trees. Figs are exported. Partridges (*katta*) are found in great numbers, and deer (*steinbock*) in herds of 40 or 50 together.

To'pheth (*tabret-grove*). S. E. of Jerusalem, in the Valley of Hinnom (Jer. vii. 31, xix. 2). A music-grove of the king; a part of the royal gardens. After the sacrifices to the idol Moloch it became a place of abomination (vii. 32).

Trachoni'tis (*heap of stones*). (Luke, iii. 1.) The region called also **Argob**, **Geshur**, and now *El-Lejah*, and is south of Damascus, consisting of a plain and the western slope of Jebel Hauran. On the northern border of this region are the extensive ruins of *Mismi'ye'h*, where there is an inscription on the door of a once beautiful temple, which contains the name of the ancient city, **Phocus**. On the east are the ruins of Saccæa and Kenath, on the slope of Hauran. Josephus describes the inhabitants as having neither towns nor fields—dwelling in caves, and having cisterns of water and granaries; and the ground as almost a plain, covered with rugged rocks. (See **Argob**, and **Geology**.)

Tri'polis. Possibly the ancient **Kadytis**. On the coast north of (Beirut), Sidon, and Tyre. The river that runs from Lebanon through the city is called Kadisha. Demetrius Soter landed here (B. C. 161), and made it his headquarters while conquering Syria (2 Macc. xiv. 1). Pop. 16,000.

Tro'as. Alexander Troas in Asia Minor (Mysia), opposite the island of Tenedos. It was one of the most important towns in Asia. Paul made two voyages from here to Macedonia. (See Life of Paul.) It was connected by good roads with cities on the coast and in the interior. Constantine had, before he gave a just preference to the situation of Byzantium, conceived the design of erecting the seat of empire on this celebrated spot, from which the Romans derived their fabulous origin.

Trogyl'lium. Samos is exactly opposite this point of land, which lies at the boundary between Ionia and Caria. The channel is narrow (about one mile), and the current rapid, southward. East of the point there is now an anchorage called St. Paul's Port. (Acts, xx. 15.) In this bay there was a great naval battle between the Greeks and Persians, B. C. 479.

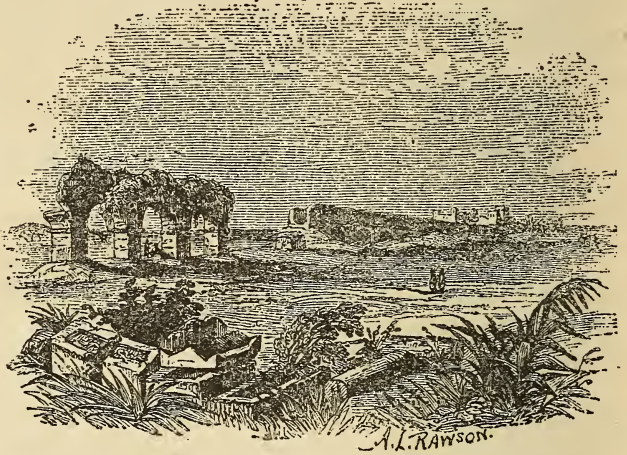
Tubal. 5th son of Japheth. (See **Mesech**.)

Tyre (*rock*). Ar., *Sur*. Heb., *Tzor*. On a rocky peninsular which was formerly an island (Ezek. xxvii. 25), before the siege of Alexander. There was probably a city on the mainland opposite the island city; but which was the more ancient is not decided. One of the places was called Palætyrus (old Tyre). Hercules was worshipped

under the name of Melkarth, and the temple in his honor on the island was said by Arrian (ii. 16) to have been the most ancient in the world.

The people were called Sidonians (Judg. xviii. 7; Josh. xiii. 6; Ezek. xxxii. 30), Tyre and Sidon being inhabited by Phœnicians, and only 20 miles apart (1 Ki. v. 6). Sidon (son of Canaan) is mentioned in the Pentateuch; but Tyre is not (Gen. x. 15), but is mentioned first in Joshua (xix. 29), where it appears as a fortified city.

The Canaanites were not driven out of Tyre and Sidon, and other Phœnician cities (Judg. i. 31), as Moses directed, but the Jews lived among them. Hiram, king of Tyre, sent cedar-wood and workmen to build David a palace (2 Sam. v. 11); and afterward he also sent Hiram the widow's son, a Jew of the tribe of Naphtali, who cast the



TYRE.

vessels of bronze for the temple, King Hiram furnishing the metal, besides also the cedar and fir-trees: and the Jews and Phœnicians worked together. The friendship between the Jews and Phœnicians continued for at least a century, when King Ahab married a daughter of King Ethbaal of Sidon.

In the time of Joel (iii. 6-8) the Phœnicians sold Jewish children as slaves to the Greeks, and Joel threatened retaliation.

Carthage was planted as a colony of Tyre, 143 years after the building of Solomon's temple.

There is no record of a war between the Jews and Phœnicians; and the reason why peace was so constant is, that Palestine furnished Phœnicia with grain, oil, grapes, and wine, besides cattle and sheep, as is the case now.

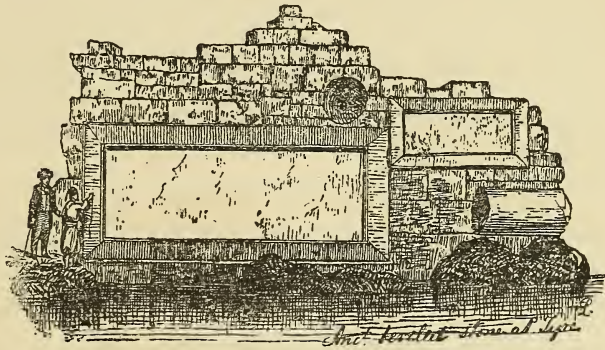
There was an altar in honor of Ashtoreth, the Tyrian goddess, the Queen of Heaven, built by Solomon on one of the summits of Olivet as a token of his friendship for Hiram, king of Tyre; and it stood for 350 years, when it was destroyed by Josiah, only a few years before Jerusalem was taken by the Assyrians, under Nebuchadnezzar. Tyre was besieged for 13 years (B. C. 715) by the same king soon after, but it has never been settled whether he captured it or not. But Alexander did take the city after a siege of seven months (B. C. 332), when the island was connected to the mainland by an artificial causeway during the siege.

The dye called Tyrian purple was a source of great wealth. It was extracted from shell-fish found on the coast.

At the time of Christ, Tyre was equal in population to Jerusalem. Cassius, bishop of Tyre, attended the Council of Cæsarea. At the time of the Crusades (A. D. 1124) William was made archbishop, and his account of the city preserves the record of its wealth and strength. Glass and sugar are mentioned as articles of great value in trade. In June, 1291, Tyre was occupied by the Saracens (the Christians having

abandoned it the night before), and from that day to this they have held it. It is now only a village of about 3,000 people: its strong walls have entirely disappeared, and the harbor is almost useless. The prophet Ezekiel (xxviii. 2) mentions the pride of Tyre—its boast that it was a god, and sat in the seat of God in the midst of the seas; and also describes its present desolation (xxvi. 3-5). The most complete fulfilment of his prophecies is felt in the silence and desolation of Tyre.

This, almost the only relic of Tyre's great seawall, lies in the northern end of the island, and is 17 feet long, $6\frac{1}{2}$ thick, and seems to lie in its original position, where it was placed 3,000 years ago. There are columns and floors of marble buried under rubbish or sunk in the sea, all over the site and along the sea-border; and thousands of fine pieces of stone, wrought into columns, capitals, and panels, have been carried away to other cities—to Joppa, Acre, and Beirut.



STONE IN THE SEA-WALL OF TYRE.

U.

Ula'i (Dan. viii. 2, 16). A river near to Susa. Called Eulæus by the Greeks and Romans. The river has changed its course since ancient days, and now has two branches—the Kerkha and the Kuran, by which its waters reach the Tigris. The Persian kings drank the water of this river only, when at home or on a journey, believing it to be lighter and more wholesome and pleasant to the taste than any other.

Um'mah. Asher (Josh. xix. 30). The modern site is called Alma, and is on the high land of the Ladder of Tyre, five miles from the cape Ras en Nakura, in the midst of many ruins as yet without names.

U'phaz (Jer. x. 9; Dan. x. 5). See Ophir.

Ur (Gen. xi. 28). The land of Haran, Ur of the Chaldees, from which Terah and Abraham came into the land of Canaan. Four localities are offered as the ancient site of Ur. 1. Now called Oorfeh. The Greeks called it Edessa. The chief mosque is called Abraham's, and a pond in which some sacred fish are kept is called the Lake of Abraham the Beloved. 2. The second place is Warka, the Orchon of the Greeks, and Huruk in the Assyrian. 3. A place in eastern Mesopotamia, Ur, below Nineveh, on the Tigris. 4. Mugheir, or Om Mugheir (mother of Bitumen), on the right bank of the Euphrates, 125 miles from the sea. The ruins here are extensive and of the most ancient character, containing inscriptions. Once called Camarina. This was for ages the burial-place of the Assyrian kings.

Uz. The land in which Job lived (Job, i. 1), and evidently settled by a son of Aram, grandson of Shem (Gen. x. 23). Supposed to have been east or southeast of

Palestine (Job, i. 15, 17), in the vicinity of the Sabæans and the Caldæans, and of Edom (Lam. iv. 21). The description of the people corresponds to that of the nomade tribes of Arabia Deserta.

U'zal (Gen. x. 27; 1 Chr. i. 21; Ezek. xxvii. 19). Javan. The capital city of Yemen, Arabia; originally called Awzal, and now known as Sana. The city is better built than any other in Arabia, has many palaces, mosques, baths, and khans: "resembles Damascus in the abundance of its trees or gardens, and the rippling of its waters."

Uz'za, garden of (2 Ki. xxi. 18, 26). Where Manasseh and his son Amon, kings of Judah, were buried. Supposed to have been in Jerusalem (2 Chr. xxxiii. 20). Lost.

Uzzen She'rah (*ozen*=ear). (1 Chr. vii. 24.) Built by Sherah, a daughter of Ephraim, near the Beth horons. Now Beit Sira in Wady Suleiman, 13 miles N. W. of Jerusalem.

V.

Vineyards, plain of the (Judg. xi. 33). Beit el Kerm, 10 miles north of Kerak, on the ancient Roman road, where there are ruins of a temple.

Vineyard. The vine, its fruit the grape, and wine and vinegar produced from it, are frequently mentioned in the Scripture, as is natural from its being a native of the East (supposed to have originated in Margiana, south of the Caspian Sea). It is mentioned in the earliest histories of all people, and has always been highly valued. Moses, Homer, and Herodotus write about it; and before their day, the Egyptians pictured it, and methods of preparing its products for use, on their monuments. Various preparations from the vine are in use, among which are: The juice of the unripe grape, for acid; in some parts the unripe grapes are dried and powdered, forming a pleasant acid. Grapes, both fresh and dried, as raisins: the juice of grapes fresh pressed is valued as a pleasant beverage, called *must*; this juice is also boiled down into *dibs* (molasses), used at the table. Wine, alcohol, and vinegar are made by fermentation; cream-tartar is made from the lees; a fragrant oil is pressed from the seeds; the ashes from the twigs and stalk yield carbonate of potash.



EGYPTIAN WINE-PRESS. (Wilkinson.)

A fruitful vine is often used as an emblem of the Hebrew nation; and a period of security, repose, peace, and prosperity is figured by every one sitting under his own vine and fig-tree; and the drinking of wine was also used as a symbol of the highest spiritual blessings (Is. lv.-1, 2).

In fearful contrast to this is the desolation of the house of Israel, figured by the neglected, trodden-down, wasted vineyard, by Isaiah (v. 1-7); and by the vine brought out of Egypt, by Asaph (Ps. lxxx. 8-16).

The first notice of wine in the Scriptures is when Noah planted a vineyard (Gen. ix. 20, 21), and suffered (himself and his posterity) from excess in its use. The next is in the story of Lot (xix.). When Isaac blessed Jacob, he prayed the Lord to give him, among other things, plenty of corn and wine (xxvii. 28). Pharaoh's chief butler made *must* for his king (xl. 11). Moses mentions wine (frequently in his laws, and) as a drink-offering (Num. xv. 5, 7, 10. See also Judg. ix. 13); but it was forbidden to the priests during their service in the tabernacle (Lev. x. 9); and it is thought that Nadab and Abihu transgressed because of an excess in its use. During a vow the Nazarite was not to drink wine or vinegar, to eat grapes, or touch any product of the vine: (as carbonate of potash enters into some kinds of bread, he may have been restricted to unleavened bread. Num. vi. 3, 4.) The people drank wine at their sacred festivals (Deut. xiv. 22-26). The Rechabites abstained from wine (and from living in houses) in obedience to the command of their ancestor. Wine was used in the ceremony of the Passover. There was a custom of giving medicated wine or vinegar to criminals who were condemned to death, to stupefy them, and thus lessen the pains of execution (Prov. xxi. 6, 7; Amos, ii. 8), as in the case of the crucifixion, when the soldiers gave

Jesus vinegar mixed with some drug, evidently with kind intentions (Matt. xxvii. 34; Mark xv. 23).

Mixed wine is frequently mentioned. It was mixed with water (perhaps only to weaken it for common use, or it may be for deception—Is. i. 22) and with milk (Cant. v. 1); and with spices, to increase its strength and flavor (Ps. lxxv. 8; Is. v. 22).

The wine of Lebanon was peculiarly fine (Hosea, xiv. 7), and had a grateful odor, and the Tyrians imported a famous quality from Helbon (Ezek. xxvii. 8).

Wine (and other liquids) are kept in skins (bottles) made of goatskins, or from the skins of other animals, especially of the ox for the largest, sewed and pitched, and stored, not generally in their houses, but in a wine-store, where it was fermented.

Jesus sanctioned the use of wine, and made a supply at a marriage feast (John, ii.), and is charged with being a wine-bibber by his enemies, in contrast to John the Baptist, who abstained from both bread and wine (Luke, vii. 33, 34). Paul advises Timothy to use a *little* wine for its expected relief from his "often infirmities" (1 Tim. iv. 23).

The warnings against excess in its use as a beverage are frequent and severe, in both the O. T. and the N. T. (Prov. xx. 1, xxiii. 29–35, xxxi. 4, 5; 1 Cor. vi. 10; Gal. v. 21).

The wine-press was generally in the vineyard (Is. v. 2; Matt. xxi. 33), outside of the cities (Zech. xiv. 10; Rev. xiv. 20), where in the vintage they had a merry time, treading the grapes (Judg. ix. 27; Is. xvi. 10; Jer. xxv. 30, xlviii. 33; Neh. xiii. 15; Is. lxiii. 2; Joel, ii. 24); which custom furnished strong figures to the prophets of the judgments of the Lord upon Israel (Lam. i. 15; Joel, iii. 13), and of his mercies and blessings also (Prov. iii. 10). The vineyards are generally planted on hill-sides, which are often terraced to the summit—far from the village, without hedge or fence, requiring constant watching. The strongest young men are set apart for this duty, and take their stand on the hill-tops, or on towers; which custom Isaiah makes the subject of one of his finest figures of the prosperity of Zion (lii. 7, 8). The watchmen are stationed near each other (within sight, and hearing of each other's voices), and have certain calls to use in case of danger, or in "publishing" peace and safety, now as in the olden time (Land and Book, ii. 412).

W.

Wilderness of the Wandering. The mystery which hangs over the greater number of localities in this region of desolation, in which the new-born free nation of Israel wandered for forty years (38 of which was as a punishment), has called out the minute researches of a larger number of travellers than ever penetrated any other district of equal difficulties. And thus it is at length "possible by the internal evidence of the country itself to lay down, not indeed the actual route of the Israelites in every stage, but in almost all cases, and in some cases the very spots themselves."

Etham was a district on both sides of the northern end of the Red Sea, or Gulf of Suez. The place of the crossing cannot be located nearer than within four or five miles, and is assigned to the places both above and below Jebel Atakah.

From the Red Sea they went out into the W. of **Shur** (*wall*), and travelled three days, finding no water. Josephus seems to locate Shur at Pelusium; but that part of Shur traversed by the Jews must have been between Etham and Sinai, to answer the requirements of the text. Some have given this name to the whole desert from Suez to Beersheba, north of Er Ramleh, which is also named Paran. The first water found was at **Marah** (*bitter*), and the next mentioned is **Elim**, where there were twelve wells. The route must have been between the range of Tih and the sea (*see Map*), and Marah must have been either at *Ain Mousa*, at **Howara** (*destruction*), or at **El Amara**, which is south of Howara, and is now a well of bitter water; and this last place has the majority of arguments in favor of its being the true site.

Elim was a kind of desert paradise, with twelve fountains (not wells), and palm-grove (Ex. xv. 27). *Wady Ghurundel* has several fine fountains, supplying a perennial stream, and has more trees, shrubs, and bushes than any other place in the desert. Here the plain ends, and the mountain begins. They removed from Elim, and camped

Katerin is 8,700, and Om Shomer is 9,300 feet high. On the summit of Jebel Musa is a platform nearly 100 feet across, partly covered with ruins, a chapel at the east end, and a small mosque. *Ras es Sufsafeh* (peak of the willow) is the Sinai of many scholars, because from it the plain can be seen, and every other requirement of the text is answered, and every incident illustrated by the features of the surrounding district. They stayed almost a year at Sinai. While Moses was on the mount, receiving the two tables, Aaron (his brother) made a calf of gold, probably in imitation of the Egyptians. Aaron's sons offered strange fire (Lev. x.) and were destroyed, and the second passover was held.

On leaving Sinai a certain order of march and of camping was adopted (Num. x.), and Hobab was engaged as a guide, to be unto them "instead of eyes" (ver. 31), as is the custom now in crossing the desert. From Sinai to Kadesh the route cannot clearly be laid down. After three days they pitched in Paran, at a place afterward called **Taberah** (*burning*, Num. xi. 3). Quails were sent here (ver. 31): the people suffered from a plague after eating them, and the place was named a second time, **Kibroth-hattaavah** (*graves of lust*, ver. 33). The next station, **Hazereth**, has been identified with *Ain Hudhera*, a little fountain in a wild, dreary waste, among naked hills, 40 miles from Sinai. The place was noted for the foolish rebellion of Miriam and Aaron (xii). The fountain of *El Ain*, north of *Hudhera*, is the most important watering-place in the district. The next station that can be located is **Ezion geber**, at the head of the Gulf of Akabah. Between this station and Kadesh, in the *Arabah*, there were many stations, and, as appears from the two accounts in Numbers (xxxiii.), and in Deuteronomy (ii. 8, x. 6), they wandered up and down the valley several times.

Kadesh (*holy*), next to Sinai, was the most important of all the resting-places in the wilderness. From here the twelve spies were sent into the promised land, and from Kadesh the rebellious people were turned back into the wilderness by the way of the Red Sea (Deut. i. 40), to wander for 38 years. And when they attempted to go up (by the pass *Es Sufah*) against the command of the Lord, they were defeated at *Hormah* with disgrace and slaughter (Num. xiv. 40).

Of the great and terrible wilderness of the wandering not one station is recorded, nor even a hint of its locality, and the only events recorded are (besides the ceremonial law), the execution of the man who gathered sticks on the Sabbath-day (Num. xv.), the rebellion of Korah (xvi.), and (either during that time or soon after) the writing of the ninetieth Psalm by Moses. The great desert from Akabah to Gaza is now called *Et Tyh* (the wandering), and it may be the very region; but having no names to locate or compare, there is nothing left us but conjecture.

They visited Kadesh a second time, when Miriam, the sister of Moses, died, and was buried there (Num. xx. 1). Moses brought water out of the rock, and the people drank, and their beasts. So their flocks had survived through the 38 years. Then they sent messengers to the king of Edom, asking permission to pass through his country, and making the fairest proposals, but they were denied their request (xx. 14).

They then left Kadesh and moved to Mt. Hor, where their first high-priest, Aaron, died and was buried, and Eleazar his son was invested with the "holy garments" and the office of his father.

The next place that is identified is the pass through the east wall of the *Arabah*, up into the Arabian desert—*Wady Ithm*, by the way of the Red Sea (to compass the land of Edom, xxi. 4). Here the fiery serpents were sent, killing many; and the brazen serpent was set up, which became a type of the greater salvation. *Ije Abarim* is

reached, and then the willow brook (**Zered**), and soon also the **Arnon**, and they were out of the desert. Sihon, king of the Amorites, opposed their advance, and Israel smote him, and possessed his land from the Arnon to the Jabbok. They next conquered Og, the king of **Bashan**, and his "giant cities" are still standing, deserted but not ruined, all over the vast plain of the *Hauran*. The king of Moab sent the prophet Balaam to curse Israel as they were encamped in the plains of Moab, and he blessed them, but laid a snare which caught them, many thousands losing their lives (xxx. 16).

Moses numbered the people in the plain of Moab, and found 601,730 men above the age of 20 (being only 1820 less than the number at Sinai, 39 years before), and of these only three were among those who came out of Egypt, all the rest having fallen in the desert (Num. xiv. 29), leaving only Moses, Caleb, and Joshua. After looking at the land from the heights of Nebo, Moses died, and was buried (by the Lord), "but no man knoweth of his sepulchre" (Deut. xxxiv. 6). With his death the wanderings ended.

Z.

Zaan'aim, the Plain of, or probably the **Oak of**. A sacred tree by Heber's tent, when Sisera took refuge in it (Judg. iv. 11). Near Kedesh Naphtali. Lost.

Zaan'an. In the Shefelah. **Zenan**.

Zabade'ans (1 Macc. xii. 31). The modern *Zebedany* is a village, in a plain of the same name, high up on Anti-Lebanon, watered by the Barada. Pop. 3,000. Kefr Zabab is a small village near.

Za'ir (2 Ki. viii. 21). South of Kerek. Lost.

Zal'mon, Mount. Near Shechem (Judg. ix. 48).

Zalmo'nah. Desert-station (Num. xxxiii. 41). Supposed to be Maan, a few miles E. of Petra.

Zano'ah. Two towns in Judah. 1. (Josh. xv. 34), in the Shefelah, now called Zanu'a, in Wady Ismail. Peopled after the return from Babylon (Neh. xi. 30). — 2. (Josh. xv. 56), in the mountain district, 10 miles south of Hebron.

Za'phon (*northward*). (Josh. xiii. 27.) On the E. side of Jordan. Lost.

Za'red, the Valley of. Zered.

Zarer'phath. Sarepta, near Sidon (Ant. viii. 13, 2). The residence of the prophet Elijah. The miracle of the widow's cruse of oil was wrought here by Elijah (1 Ki. xvii. 9, 10; Luke, iv. 26). There are remains of columns and slabs, and the Roman road is quite perfect here.

Zar'etan. **Zarthan** (Josh. iii. 16). Supposed to be Kurn Surtabeh, north of Jericho, in the Ghor.

Za'reth-Sha'har (Josh. xiii. 19). Reuben. Sara, near the Dead Sea, at the mouth of Wady Zerka Main.

Zart'anah (1 Ki. iv. 12). Near Bethshean. Zarthan?

Zar'than. 1. Near Succoth (1 Ki. vii. 45). — 2. The same as Zaretan in Josh. iii. 16. — 3. In the upper part of the Jordan valley, near Bethshean. — 4. **Zeredathah, Zererah, Zererath, Zererathah**.

Ze'boim (Gen. x. 19). One of the five cities of the plain. Shemeber was its king (xiv. 2). Lost.

Zeboim, the Valley of (*ravine of the hyena*). (1 Sam. xiii. 18.) East of Michmash.

Zedad' (Num. xxxiv. 8; Ezek. xlvii. 15). On the north border of the land as promised by Moses. Passed through by the prophet Ezekiel on his way to Assyria as a captive. Sadud is on the north end of Anti-Libanus, 50 miles N. E. of Baalbek.

Zeeb (*the wolf*). (Judg. vii. 25, viii. 3; Ps. lxxxiii. 11.) One of the two princes (sheiks) of Midian defeated by Gideon and the 300. He was killed at a wine-press which was near the fords of Jordan, and his name given to the place.

Ze'lah. In Benjamin (Josh. xviii. 28). Here was the residence and the family tomb of Kish, the father of Saul (2 Sam. xxi. 14), where Saul and Jonathan, and the two sons and five grandsons of Saul were buried. Probably Saul's residence before he was made king. Lost.

Zel'zah (1 Sam. x. 2). Benjamin, near Rachel's sepulchre. Mentioned by Samuel the prophet, after anointing Saul king. Lost.

Zemara'im (Josh. xviii. 22). Benjamin. Near Bethel, to the east. Es Sumrah is 4 miles north of Jericho, and is probably the place. There was also a **Mount Zemaraim** (2 Chron. xii. 4) which has not been identified, and may possibly mean the same locality. The Zemarite's tribe were sons of Canaan (Gen. x. 18), and belonged to this district, given to Benjamin.

Zenan' (Josh. xv. 37). Judah, in the Shefelah. The same as Zaanán (Micah, i. 11). Placed by some travellers $2\frac{1}{2}$ miles S. E. of Mareshah, and now called *Zanabra*.

Zephath' (Judg. i. 17). A Canaanite city destroyed by Judah and Simeon, and its name changed to **Hormah**. Located in the pass Es Sufa, south of the Dead Sea.

Ze'phathah, the Valley of (2 Chron. xiv. 10). Near Mareshah, probably *Tell es Safieh*. Where Asa fought Zerah the Ethiopian and his host, and pursued them unto Gerar.

Zer (Josh. xix. 35). Fortified town in Naphtali, S. W. of the lake of Gennesareth. May possibly be Hattin.

Zer'ed, the Brook of (*brook of willows*). (Deut. ii. 14.) Now called Wady el Ahsy, and running into the S. E. corner of the Dead Sea. Here the wanderings of the Israelites ended; or it may be they continued to the time of the death of Moses.

Zer'eda (1 Ki. xi. 26). In Ephraim. The native city of Jeroboam, the first king of the kingdom of Israel, formed by the ten tribes that revolted. It was fortified for Solomon. The site has not been found, but is supposed by some to be the same as **Tir'zah**; and by others, Zeredatha.

Zere'datha (2 Chr. iv. 17). Called *Zarthan* (1 Ki. vii. 46). The vessels for Solomon's Temple were cast in the clay-ground between Succoth and this place, in the plain of Jordan. The finest clay is found on the banks of the Jordan, near Succoth, and is carried away for use in casting brass.

Zererath (Judg. vii. 22). In the Jordan valley. Zeredatha.

Zidon. (See **Sidon**.)

Zik'lag (Josh. xv. 31). Judah in the Negeb. It was the private property of David, and at one time his residence (1 Sam. xxx.). Supposed to be the site now called *Asluj*.

Zin, the Wilderness of. A district between the Arabah and the Desert of Paran, or Tyh mountains, and consisting of three terraces, sloping toward the Dead Sea, by the *Wady Fikreh*. **Kadesh** was in this. Josephus speaks of a hill called Sin, where Miriam was buried. This hill may be what is now *Moderah*, isolated, conical, and standing a little S. of Wady Fikreh.

Zi'on. (See Jerusalem.)

Zi'or. Judah (Josh. xv. 54), six miles N. E. of Hebron. Now *Sair*.

Ziph (*mouthful*). 1. Judah, in the Negeb (Josh. xv. 24). Lost. — 2. Judah, between Carmel and Juttah (Josh. xv. 55), about 3 miles S. of Hebron. Some of David's greatest perils and most successful escapes belong to this district (1 Sam. xxiii. 14, 15, 24, xxvi. 2). Also called the **Wilderness of Ziph**. Rehoboam fortified Ziph (2 Chr. xi. 8).

Ziph'ron (Num. xxxiv. 9). In the north boundary of the land. Now *Sudud*, near *Kurietein* (**Hatsar Enan**).

Ziz, the Pass of (2 Chr. xx. 16). Pass of Ain Jidy.

Zo'an (*departure*). Tanis, Egypt, on the E. bank of the Tanitic branch of the Nile. It was an important post on the east of the country, and chief town of a large district of pasture-lands. Called by the Egyptians **Ha-awar**, and fortified by **Salatis**, the first shepherd king, who stationed here 240,000 men as a protection against the Assyrians. Hebron was built 7 years before Zoan (Num. xiii. 22). There was a great temple here, dedicated to **Set** (Baal), embellished by Rameses II. The Pharaohs dwelt here, both in the time of Joseph and of the Exodus (Ps. lxxviii. 12, 43). Mentioned by Isaiah, xix. 13, xxx. 4, 14. The ruins of the temple area show its size, 1250 by 1500 ft., and its remains prove its ancient grandeur. There were 10 or 12 obelisks, all now fallen; the stone for which was originally brought from Syene. The inscriptions and figures are of the age of the shepherd kings.

Zo'ar (*little*). (Gen. xiv. 2, 8.) One of the oldest cities of Canaan. First called **Bela**. When the cities of the plain were destroyed, Zoar was spared as a refuge for Lot (ib. xix. 22, 30). Zoar was seen by Moses from the top of Pisgah (Deut. xxxiv. 3). Following Josephus (Ant. i. 11, § 4), the Crusaders, and later travellers, Zoar was on the **Lisan**, a promontory on the east side of the Dead Sea, and now seen in extensive ruins in the lower end of Wady Kerak. Palms once flourished here so abundantly as to give it the name of City of Palms (William of Tyre, xxii. 30). Some have supposed Zoar to have been much nearer Jericho, and on the east of Jordan, in the *Wady Seir*, near Nimrin.

Zo'ba. In Syria, a kingdom in the time of Saul, David, and Solomon. Its cities were Hamath Zobah (2 Chr. viii. 3); Betah (2 Sam. viii. 8); Tibhath (1 Chr. xviii. 8), which is probably Taibeh, near Aleppo; and Berothai. Hadadezer, king of Zobah, was conquered by David.

Zohel'eth, the Stone. By En Rogel (1 Ki. i. 9). Supposed to refer to the Virgin's Fountain, or a stone near it.

Zo'phim (*watchers*). (Num. xxiii. 14.) A cultivated field near the top of Pisgah, from which Balaam had his second view of Israel's camp. Perhaps the ruins of *Main*, at the foot of *Jebel Attarus*, surrounded as they are by a fertile plain, mark the site of Zophim.

Zo'rah (*hornets*). (Josh. xix. 45.) Dan, in the Shefelah. The residence of Manoah, and the birthplace of Samson (Judg. xiii. 25, xvi. 31), who was buried between Zorah and Eshtaol. It was fortified by Rehoboam (2 Chr. xi. 10), and occupied after the return from captivity (Neh. xi. 29). Now called *Surah*, on a sharp, conical hill, on the north side of *Wady Ghurab*. There is a large spring here, "a noble fountain," walled up with large square stones, and gushing over with fine water.

Zareah. Zoreah (Josh. xv. 33).

Zuph, the Land of (*honey*). (1 Sam. ix. 5.) Not far from the tomb of Rachel, in Judah. *Soba*, 7 miles W. of Jerusalem.

MAP
OF THE
ANCIENT WORLD
AS KNOWN TO THE
HEBREWS

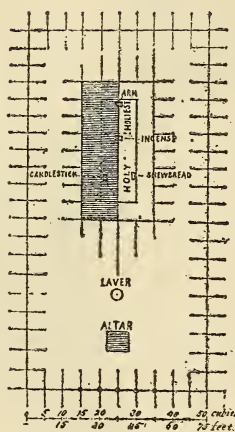


Continuation
of the
Map of the
Hebrews

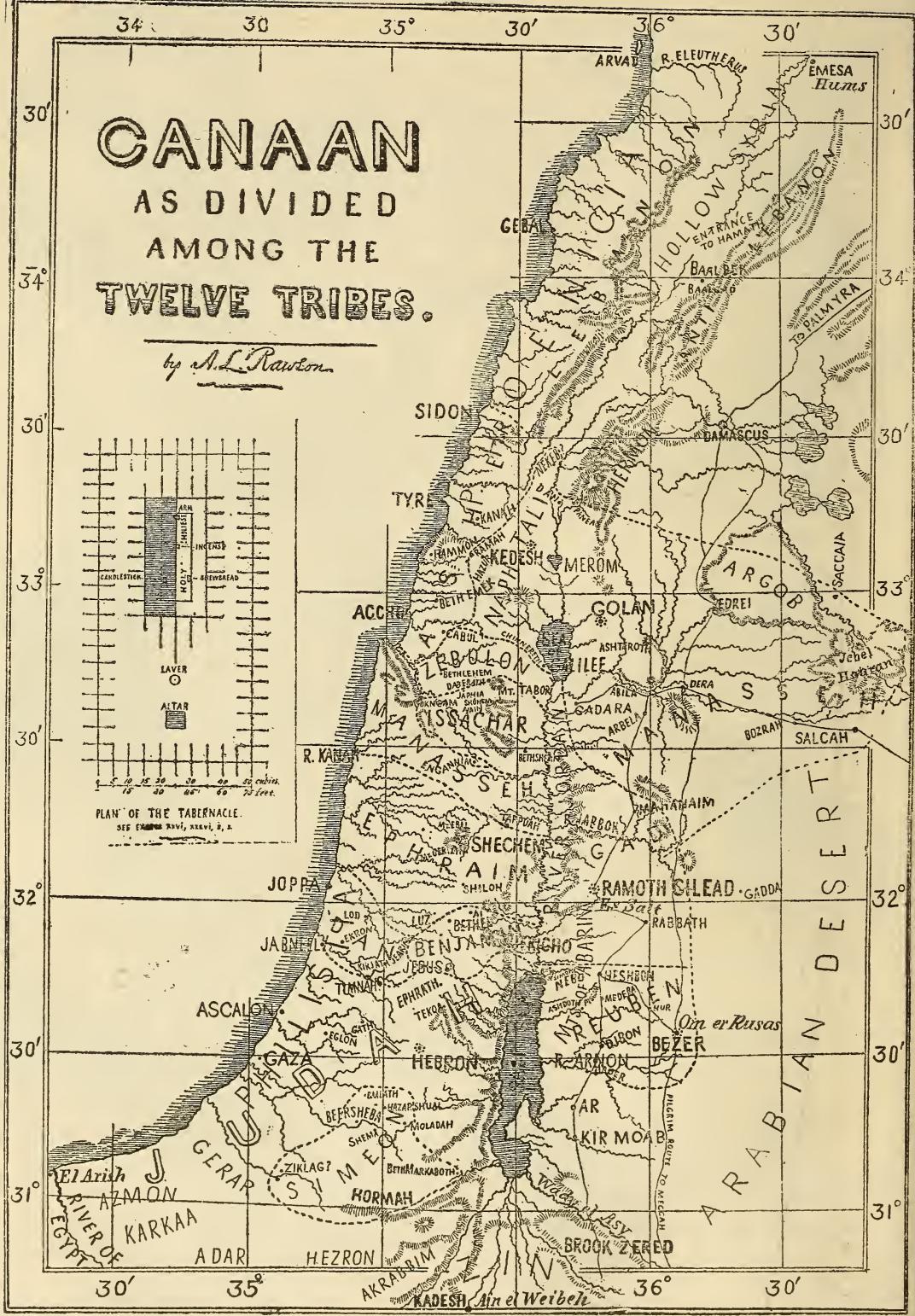
CANAAN

AS DIVIDED AMONG THE TWELVE TRIBES.

by A. L. Rawlinson.



PLAN OF THE TABERNACLE.
SEE EXODUS XXVI, XXVII, & C.



THE ALLOTMENT OF THE TWELVE TRIBES.

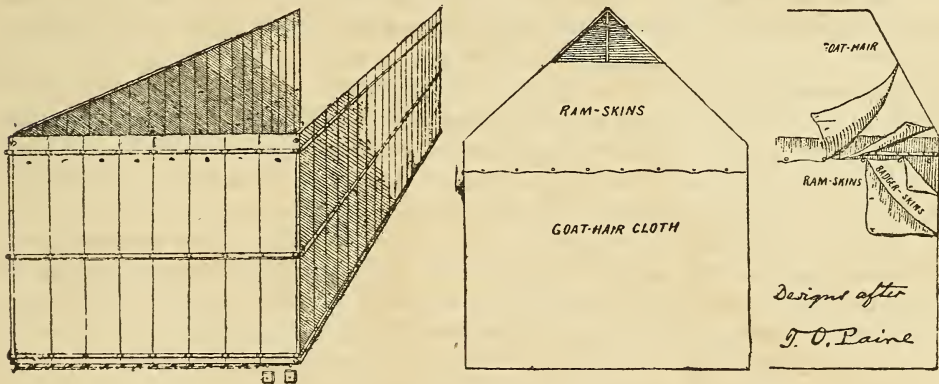
THE land was promised to Abraham as a dwelling-place for his descendants, who were to be as countless as the stars of the heavens, or as the sand on the sea-shore; which promise was repeated to Moses, who brought them out of Egypt to the border of the country at Kadesh, by the shortest route from Sinai, but on account of the murmurings there, led them for 38 years in the wilderness. They were finally brought over the Jordan by Joshua, who after giving Caleb his "mountain" Hebron, divided the land by lot among the nine tribes and a half; two tribes and a half having been located by Moses east of Jordan. (Josh. xiv-xxi.)

The lots were drawn at Shiloh, where the Tabernacle had been set up, and where it remained over four hundred years. (See SHILOH.)

The tribes are named here in the order in which the sons of Jacob stood in his family.

The description of the cities and surroundings forms the great body of this work, and therefore only a few words are here given to each tribe, referring to the maps, and the articles under each separate head, for particulars.

A plan of the Tabernacle is shown on the map of the Twelve Tribes. The tent itself was 15 feet (10 cubits of 18 inches each as now reckoned) wide, 45 long, and 15 high. It was formed of boards, 15 feet long and 18 inches wide, set on end, and kept

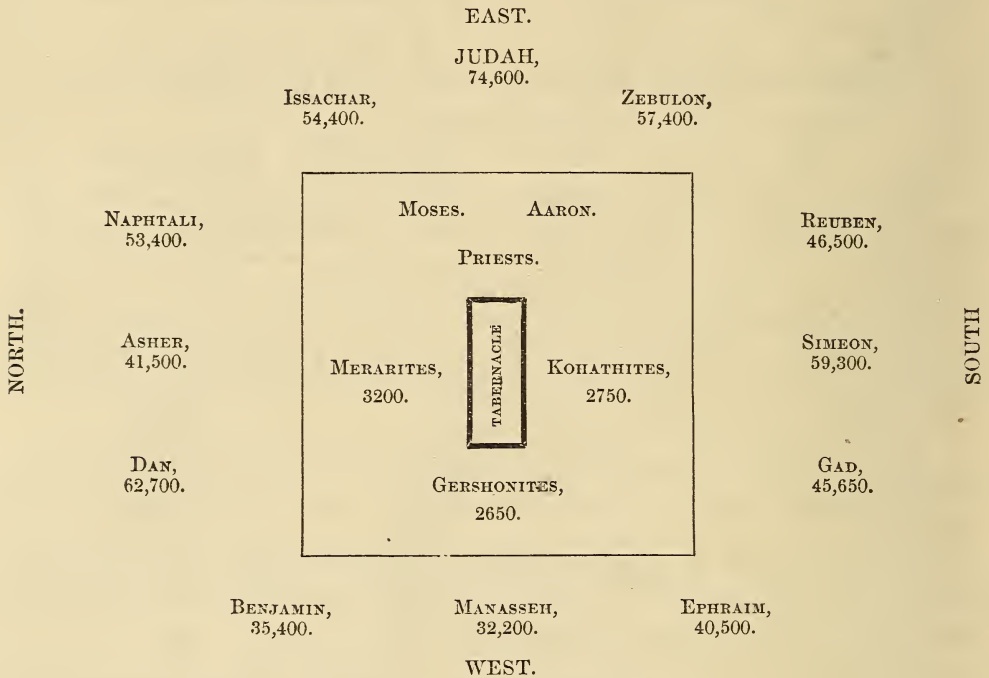


THE TABERNACLE.

in their places as shown in the cut, and covered on the sides with two curtains of badger skins, and one of ram's skins; and on the roof two coverings, of goat's-hair cloth. One-half only of the tent roof is shown in the plan on the map.

The descriptions of the Tabernacle are given very minutely in Josephus, the Jew-

ish historians, Smith's Dictionary of the Bible, and Kitto's Cyclopaedia, besides also in some special works, but the only true description is that in Exodus, and the others differ according as the different writers understand the original text.



THE ENCAMPMENT AROUND THE TABERNACLE.

The tribe of **Reuben** was the least distinguished in every way—in men of character, in famous deeds, or in the territory in which they lived. There were four families at the migration into Egypt, and 46,500 men over 20 years old at the Exode, and at the last numbering before the death of Moses, 43,730. Three of this tribe joined Korah in the rebellion against Moses at Sinai, and “perished from among the congregation” (Num. xvi. 33). The station of the tribe on the march was south of the Tabernacle, with Simeon and Gad. The tribe chose to stay on the east side of Jordan, on the mishor or highland pasture of Moab, a section which had never been included in the promise to Abraham (Num. xxxii. 7, 17). This distant position separated them from their brethren on the other side of Jordan, and gradually alienated them from the national religion, as Deborah bewailed in her song (Judg. v. 15, 16). The Syrians overran their country under Hazael (B. C. 884—2 Ki. x. 32), and the whole tribe was carried into Assyria captive by Tiglath Pileser (1 Ch. v. 6, 26).

The tribe of Simeon numbered six families (the head of one of which, Shaul, was a son of a Canaanite woman) when Jacob went down into Egypt (Gen. xlv.), and at the Exode 59,300 men over 20, but only 22,000 at the last census by Moses.

In the wilderness Simeon was on the south side of the Tabernacle. The only great name of the tribe on record is that of the widow Judith, the heroine of the apocryphal Book of Judith, where she appears as an ideal type of piety, beauty, courage, and chastity. There were 18 cities, with their surroundings, given to Simeon

out of the portion allotted to Judah, including the famous well of Beersheba, and one of which (Ziklag) became the private property of David, as a present from Achish the Philistine. A part of the tribe (500 men) took possession of a district in Mount Seir, where they were still living after the return from the captivity (1 Chr. iv. 42, 43).

For **Levi**, see the Geography.

Judah numbered three families at the migration to Egypt, all of whom were descendants of Canaanite women, and 74,600 at Sinai; and had increased to 76,500 at the passage over Jordan. The great Caleb was of this tribe, who was one of the spies; and he and Joshua were the only two of the spies that spoke well of Canaan, and the only ones of all the people who left Egypt that were permitted to enter it.

This was the first tribe located west of the Jordan, and its boundaries are more minutely traced than of any other, and included nearly one-third of the whole land. Philistia was not conquered until David's time, and was after that an uncertain possession: the wilderness along the Dead Sea was not favorable to a large population. Simeon and Dan had a part: altogether leaving Judah in actual occupation of only the hill-country with the western slopes (the Shefelah), and the pasture-land of the south (**Negeb**, in **Geology**). Its stronghold was the district from Jerusalem to Yuttah, which was secured from invasion by steep, narrow defiles on every side, easily defended, while its cities were nearly all on hill-tops. The royal line was descended from Pharez, twin son of the widow of Er, Reuben's son, and David was the first who was named king. When the ten tribes revolted, Judah was left alone, and its history became that of the Kingdom of Judah, over which David's successors from Rehoboam to Zedekiah reigned. (See **Israel**.)

The most important neighbors of Judah were Edom and Egypt, besides the Kingdom of Israel. The great internal cause of the decay and the ruin of Judah, was the contest between the kings and the priests for the controlling power, which increased the bitterness of factions, and lessened the bravery of the people for resistance against their enemies (Ez. xxii.); and when in Hilkiah the priest the crown was actually subjected, society had become corrupt, the enemies of Judah, Egypt, and Babylon threatened, and the few faithful and good men left resigned themselves to the bitter lot which the sins of the nations had earned, and went weeping into captivity.

Only one son of **Dan** is mentioned at the migration into Egypt, Hushim (a family?), or Shuham; at the Exode the number of the tribe was 62,700 men over 20, and at the final numbering in Moab they had increased to 64,400. The seventeen cities, in its allotment (including Ekron, one of the five chief cities of Philistia), were seated along the sides and base of the hill-country of Judah and Benjamin. Josephus says their land extended to Dor under Carmel. It was the last tribe located, and had the smallest portion. A long time after the allotment the tribe found its territory too small, and sent a part northward, who located at Laish (Judg. xviii.), taking Micah's priest and his images (idolatrous?) with them. Samson was the most noted man of the tribe, and was a judge of Israel.

Dan is omitted from the genealogies of the Chronicles, and by John in the Revelation, where all the other tribes appear.

Four families of the sons of **Naphtali** went down into Egypt with their father, and had increased at the Exode to 53,400 men over 20, and numbered on the Plains of Moab 45,400. The lot of the tribe was drawn the last but one, and included a greater variety of climate, soil, productions, and scenery than any other. Some of its wooded heights are 3,000 or 4,000 feet high, the loftiest west of the Jordan. The broad table-

lands and elevated plains are well watered and rich in vegetation. The plains on the shore of the Sea of Galilee were of unrivalled fertility, and called the garden of Palestine, and an earthly paradise (Josephus, B. J. iii. 3, 2; 10, 8; *Robinson*, ii. 402).

The Syrian and Assyrian touched this tribe first in their incursions, when they came by the way of Coele-Syria (2 Ki. v. 29). After the captivity this section became the most populous in the whole country; and in the time of Christ there were many large cities, of which only two now remain, Safed and Tiberias, and these are partly in ruins.

Gad numbered seven families at the migration into Egypt, 45,650 fighting men at the Exode, and at the Plains of Moab only 40,500. Their territory lay between the lots of Reuben and Manasseh, east of Jordan, and was one of the most beautiful districts in Syria. (See **Gad** and **Gilead**, in Geography.) They probably extended their limits very widely on the victory over the Hagarites (1 Chr. v. 19). Several of its cities were noted in the nation's history—as Mahanaim, Peniel, Ramoth Mizpeh, Galleed, Succoth, and Rabbath Ammon.

Among its great and good men we find the names of Jephthah the Gileadite, a judge of Israel; Elijah the Tishbite, of the inhabitants of Gilead, one of the grandest characters known to history, or poetry even. He owed some of his qualities to the habits and customs of his native district—his wonderful strength; great endurance of fatigue, hunger, and thirst; his wandering mode of life, and his dislike to the restraints of society. His dress was similar to that of the modern Arab in Gilead. Also, Barzillai of Mahanaim, and Machir of Lodebar. (See **Lodebar**.) The tribe was carried into captivity by Tiglath Pileser, and Jeremiah says that the Ammonites occupied its cities (xlix. 1—).

Asher had four sons and a daughter, and two grandsons, heads of families, when Jacob went down into Egypt; at the Exode the number was 41,500, which was increased before the crossing of Jordan to 53,400. The district given to the tribe was limited just south of Sidon (Tyre was not then founded), and it was never able to either drive out or keep out the Sidonians from their portion. In David's time the tribe had become of so little account that it is not mentioned among the chief rulers of the land (1 Chr. xxvii. 16–22), although some of its people came up to Jerusalem to Hezekiah's Passover (2 Chr. xxx. 11). (See **Asher**.)

Issachar (written Isascar in the Hebrew) went into Egypt with four families of his sons, and came out at the Exode with 54,400 men of war, and numbered at Peor, after the pestilence, 64,300. Josephus says the portion of the tribe was the Plain of Esdraelon (Jezreel). Some of the names of its cities and localities recall incidents and events which are among the most interesting in the history of Israel; such as Nain, Shunem, Endor, Gilboa, Jezreel and Megiddo, Tabor and the Hill Moreh. Two hundred of its chiefs went to Hebron to assist at the crowning of David as king. Tola, one of the Judges of Israel, was of this tribe, and lived at Shamir, where afterward Omri (the descendant of Omri of Issachar?) built Samaria, and founded the house of Ahab. Baasha, of this tribe also, was the third king of Israel, and an idolater; who was succeeded by his son Elah. The tribe sent its people to Hezekiah's Passover. Five years after that they were carried away captive.

Zebulon had three sons who were heads of families at the migration into Egypt, and numbered 57,400 at Sinai, and 60,500 males of full age on the Plains of Moab. The territory of the tribe was one of the richest and most beautiful districts west of the Jordan. Although Joshua distinctly defines the boundaries, yet so many sites of its

cities have been lost that it is very difficult to follow the outlines. The plain of Buttauf, the table-lands west of the Sea of Galilee, the finely wooded hills and valleys around Tabor, Hattin, Sefurieh, Nazareth, and as far as the plain of Acre, with a small strip of Esdraelon, were among its treasures. It was to have extended from sea to sea (between the Sea of Galilee and the Mediterranean). The four northern tribes, Asher, Naphtali, Zebulon, and Issachar (perhaps including Dan as fifth), formed a kind of state by themselves, among whom Zebulon won the highest position for war-like deeds, the most brilliant action on record being the victory of Barak and Deborah over Jabin and Sisera, so beautifully sung by Deborah (Judg. v.). After the captivity it became a part of the nation of the Jews, and is not mentioned as a separate tribe. Nazareth and Cana were in its borders, and were made famous for all time by the presence of the "great light" prophesied by Isaiah (ix. 1, 2).

Joseph went down into Egypt as a slave, sold to Ishmaelites, by whom he was sold again to Potiphar, an officer of Pharaoh. (See **Joseph** in the **Biography**.) His sons were Ephraim and Manasseh (reversed by Joseph in his blessing, for Manasseh was the first-born), who were given the portion of their father. At the Exode their number was 72,700 men, which increased to 85,200 at the last census. (See **Ephraim**.)

Ephraim was represented among the spies by Joshua (Oshea), the son of Nun, who was especially honored by Moses with the title of "The help of Jehovah" (Jehoshua). The lot of the sons of Joseph came out second to Judah, and they were located in the centre of the land, but they did not give way to the enervating influences of wealth and plenty as soon as the northern tribes, especially Asher. The history of Ephraim was merged in that of the Kingdom of Israel.

The tribe of Ephraim had the fairest portion in all the land; it once was the chief sanctuary and the chief original settlement of the nation; was the especial care of the Lord (Hos. xi. 3, 4); but it distrusted its fellow tribes, and in its separate life as the Kingdom of Israel it fell into tumult, dissension, and ungodliness, which was only closed by the captivity (ib. ver. 8-12).

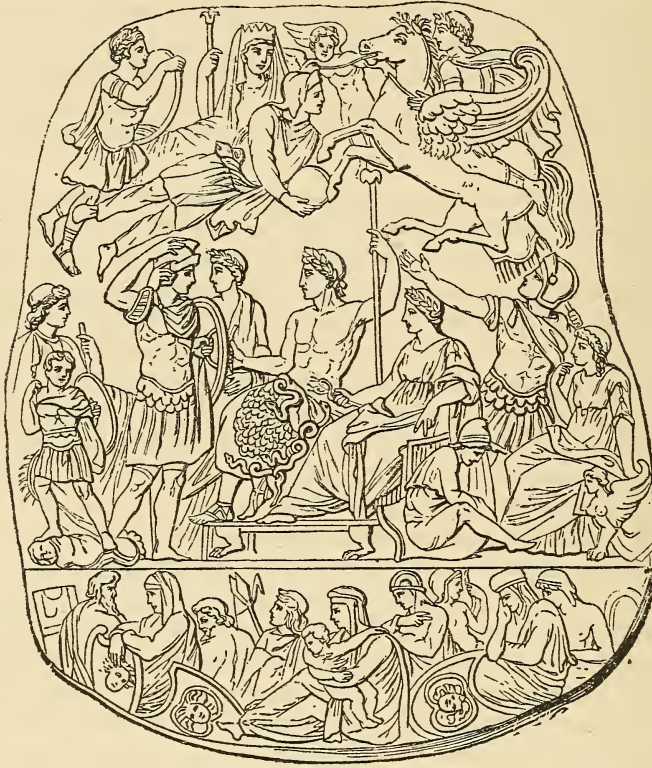
Manasseh. There is no reason given for depriving Manasseh of his birthright, as there was in the case of his grand-uncle Esau. On leaving Egypt at the Exode this was the least of the twelve tribes, numbering at Sinai only 32,200, but at the census, just before the crossing of the Jordan, they had increased to 52,700 men over 20 years old, at which time Manasseh is honored with a first mention before Ephraim. The division of the tribe is one of the singular facts in the history of the Israelites, and seems to be at variance with the national feeling and laws. Some of this tribe were warriors, and made extensive conquests: as Machir, who took Gilead and Bashan; Jair, who took 60 cities in Argob; and Nobah, who captured Kenath and its vicinity, a tract of country the most difficult in the whole land, being full of fortified cities, and in the possession of Og and Sihon. (See **Hauran, Bashan, Heshbon, Argob, Kenath, Nobah, &c.**)

The lot of the half-tribe west of the Jordan was small, lying along the north border of Ephraim, but since the boundary is so slightly recorded it is very difficult to follow it. The line is drawn from the river Kanah (supposing that river to have been just south of Cæsarea), to a place on the Jordan "before Shechem" (Josh. xvii. 7, 9, 11; Jos. Ant. v. i. 22). (See **Dor, Ibleam, Endor, Taanach, and Megiddo**.) There is no account of this tribe separate from Ephraim, and it is likely that the two neighbors were spoken of as one people (2 Chr. xxxi. 1, xxxiv. 6, 9).

Benjamin had ten sons and grandsons at the migration into Egypt; at the Exode the tribe numbered 35,400 of full age, and just before the passage of the Jordan it had increased to 45,600. The boundaries of their lot is quite carefully described, and contained 26 large and many small cities. The tribe was nearly destroyed on account of its refusal to punish an offender who had violated the rights of hospitality (Judg. xix., xx.), 600 men only escaping to the rock Rimmon. (See **Rimmon** and **Shiloh**.) They were afterward supplied with wives from Jabesh Gilead and at Shiloh.

The first deliverer of Israel in the time of the Judges was Ehud of this tribe, who killed Eglon, the fat king of Moab, and ruled the nation for a long term.

The first king of Israel was Saul, a Benjamite; and also that other Saul, Paul the Apostle, was of this tribe.



PRECIOUS STONES.

Called also stones of grace, of beauty, of delight, or of elegance.

Palestine does not contain precious stones, and they were imported from Arabia, India, and Ethiopia, by Phœnician traders, or brought by visitors (1 Kings x. 2, 10; Ezek. xxvii, 22; Ex. xxviii. 17; xxxix. 10). Sacred edifices (1 Chr. xxix. 2; 2 Chr. iii. 6) and furniture (Judith x. 21) were decorated with them, and they were used as ornaments for the person (Cant. v. 14; 2 Sam. xii. 30), and are often alluded to by the prophets and apostles (Is. liv. 11; Lam. iv. 7; Dan. xi. 28; 1 Cor. 3, 12; Rev. iv. 3; xviii. 12, 16; xxi. 19).

As a specimen of a precious stone there is here given a reduced copy of the "Great Cameo," "The Agate of the Holy Chapel," Paris, which is a large Sardonyx of five layers, 13 by 11 inches, finely engraved with this beautiful picture, which appears on the original in delicately tinted figures on a transparent ground.

PATMOS, AND THE SEVEN CHURCHES OF ASIA.

ASIA MINOR holds the next place to Palestine in the Christian heart, being so full of precious associations, which lend a charm to its scenery, and consecrate its venerable ruins. History, both sacred and classic, has given enduring fame to every harbor, valley, mountain, river, or brook, every city and hamlet, and peopled them with the mythological shades of the heathen gods, or the more real forms of celebrated men, from Pagan Troy to Christian Antioch.

It is the land of Homer, one of the earliest and greatest of poets; of Herodotus, the father of classic history; of Paul, the great Apostle, and chief among the founders of the Christian church; and a host of brilliant men and women whose names are familiar in history and poetry.

Empires have been lost and won on its fields and in its harbors, by Greeks, Romans, Persians, Christians, and Moslems. During two hundred years, the Crusaders marched in countless thousands over its rugged mountains and rapid streams, inspired with the love of arms, the thirst for glory, enthusiasm for the cross, and fired by hatred of the Moslem. For six hundred years the followers of Mohammed have held the land in a humiliating bondage, aggravated by fanatical hate, intensified by persecution of the Christian people, the desecration and ruin of their churches, and the mutilation or destruction of the monumental art of its past glorious days.

In Ephesus, desolated Christians deplore the extinction of the first candlestick of the Revelation. The desolation is complete. The temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The populousness of Smyrna, on a new site, is derived from Franks, Armenians, and Turks. The God of Mohammed, without a rival or a son, is invoked in the mosques of Pergamus and Thyatira: Sardis is reduced to a miserable village. Philadelphia alone has been saved, by prophecy or courage. Among the Greek colonies and churches of Asia, Philadelphia only is still erect, a column in a scene of ruins; a pleasing example that the paths of honor and safety may sometimes be the same. The circus and stately theatres of Laodicea are now peopled with wolves and foxes, and its costly marbles and beautiful sculptures quarried for lime and building materials.

Asia Minor is the natural centre of the Turkish Empire, and is a land of ruins. Its shores are indented with many good harbors, but—except one or two—without trade, shipping, and many even without a fishing-boat. Cities and villages have given place to deserts; and the richest plains are left uncultivated. The fine monuments of all ages are rapidly crumbling beneath the hammers and saws of the Moslem.

It was the custom of the Romans to send exiles to the most barren and desolate islands; and it is said by Irenæus (and Eusebius, who follows him) that John beheld the visions of the Apocalypse about the close of the reign of the Emperor Domitian. Tertullian relates that John was thrown into a cask of oil (boiling), at Rome; but was saved from injury by a miracle, and then sent to Patmos. It may be as well to note, that this mode of punishment is not recorded by any other writer as having ever

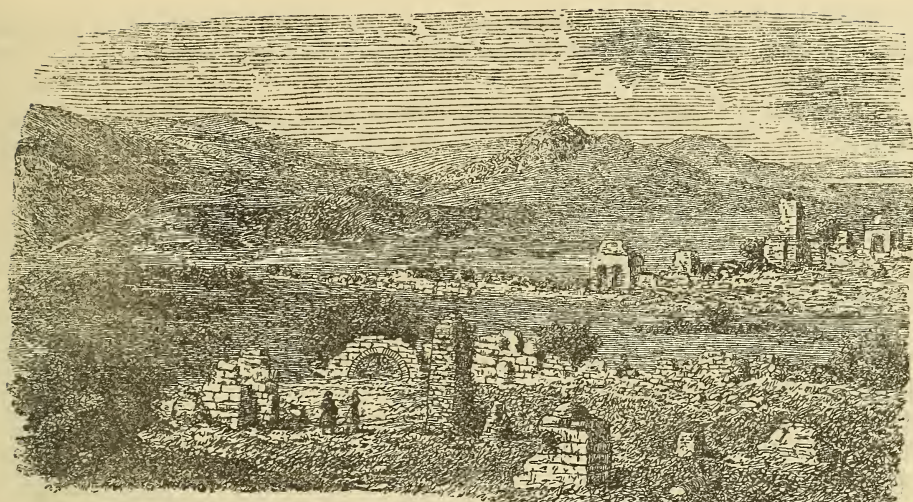
been used at Rome; and that the story is probably a tradition only, without foundation.

Following the New Testament hints (for they give no direct account), we find John at Ephesus, where some persecution, or tumult (such as occurred in Paul's case), caused his flight or exile, and drove him to Patmos. While there, his greatest solitude was for the seven churches in Asia, for whose warning and correction he wrote the Revelation. (See **Patmos.**)



PATMOS, AND THE SEVEN CHURCHES.

Ephesus was originally called Smyrna; and the orator Callinus, in an address to Jupiter, called the people Smyrnæans (Strabo, xiv. 1, 4). Scattered over the site of Ephesus are now only heaps of shapeless ruins. The great Greek temples, in Athens, have come down to us so well preserved, although mutilated and ruined, that they are the admiration of the civilized world. But here, at the site of the temple which was the pride of all Asia, and one of the wonders of the world, we look in vain for even a relic of the multitude of columns; for they have been "removed," as well as the



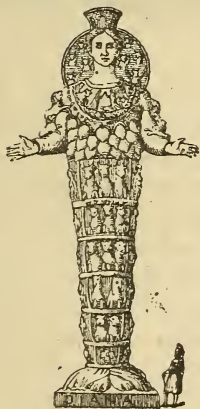
EPHESUS.

Christian church. The most probable site is supposed to be that on which the artist stood to sketch for this picture, where the swamp fills the spaces among the pile of crumbling stones. The proudest title of an Ephesian was "a temple-sweeper" of the goddess Diana

(*NEOKOROS* on the coins). The temple itself has been swept away. Its decay began in the 3d century, when Trajan sent the gates to Constantinople.

The Diana-worship was a mass of Oriental superstitions, weaving into itself magic, charms, amulets, and the pretence of special miracles.

The image of the tutelary divinity was of a great height, carved in ebony wood, representing a woman with a great many full breasts, ending below in a pedestal ornamented with figures of lions, cows, and stags; the whole decorated with gold and silver. The head was turreted, like that of *Cybelè*; the moon was symbolized behind the head; on her bosom were the Zodiacal signs of the bull, twins, and crab, with two garlands below them of flowers and acorns. Her priests were women and eunuchs (called *Melissai* and *Megabyzi*), with a high-priest (*Esseen*).



DIANA.



COIN OF EPHESUS.

There were no bloody sacrifices. Its image was copied for use in private families, where it was more honored than any other, being carried into distant places. Games

were celebrated, at regular intervals, in honor of the goddess, especially in May (the month of Diana), which attracted vast crowds of pilgrims, and gathered wealth from many countries.

The theatre of Ephesus is the only relic that is preserved so as to be recognizable. It is one of the largest in the world, ranking with the Coliseum of Rome, and the theatre of El Djem, in Africa.

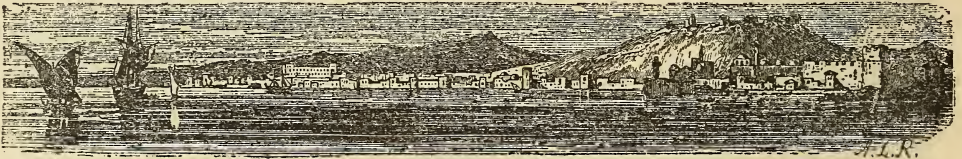
This last year, J. T. Wood found what is supposed to be the monument (or part of it) of the tomb of Luke—of which the engraving here is a view of one side—on which there is a cross and a bull finely chiselled.

About two miles N. of Ephesus, in Aisalik, is the great mosque which was once the church of St. John (rebuilt, on its original site, by Justinian); a peculiar building, having in it many carved marble-slabs, with Arabic inscriptions, and four monolith granite columns, each four feet in diameter, which are supposed to have been in Diana's temple. (See **Ephesus**.)

Smyr'na, the second of the "seven," is, unlike Ephesus, but once mentioned in the Scriptures; and yet that was an honorable position which was given it in the apocalyptic message (Rev. ii. 8-11). It rejoiced in the proud title, "The Ornament of Asia." The great prosperity of the ancient city was the result of its policy in following the fortunes and securing the favor of each conqueror, in turn, who overran Asia. This was the reason why they gave to Antiochus the title "God and Savior," and to his mother that of "Venus of Victory;" and worshipped Tiberius; and stamped the head of



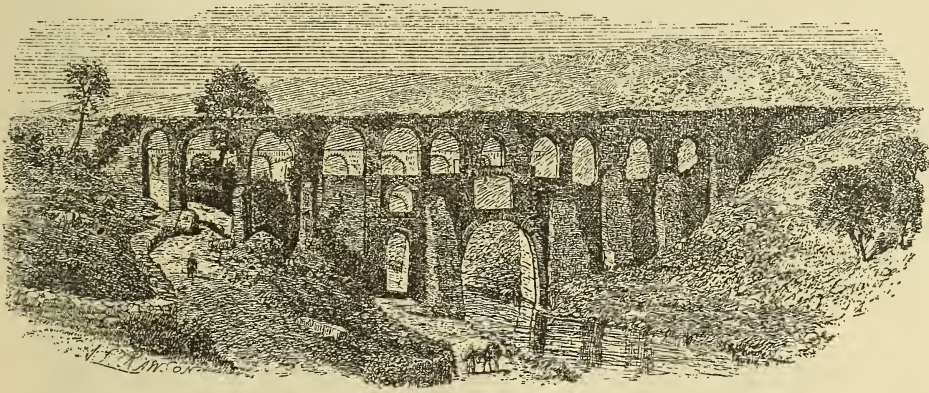
TOMB OF LUKE.



SMYRNA, FROM THE SEA.

Mithridates on their coins; and erected temples in honor of deified Rome. But the peculiar worship of the city was of the god Bacchus, the mysteries of which were solemnized with great pomp. Apollo was also honored; and there is a colossal head, in marble, now near the western gate of the city, which once crowned a statue of the god.—The walls of the buildings in the upper part of the city are filled with fragments of columns, cornices, entablatures, and even busts, some of which were portraits of men, or ideals of the gods, built in with the common stone as so much rough material! The Turks have mutilated the features of these busts, because of their hatred of images. It has been well said that the Moslem horror of all representations of the human form as idolatrous, has destroyed more Grecian statues than are now known to exist. There are many remains of the beautiful tessellated pavement of the ancient temples, generally built into walls as raw material! The citadel, on the height behind the town (Mt. Pagus), is built of the ruins of the ancient structure, whose massive foundations may still be traced. The theatre, in which Polycarp (who was bishop over the church for seventy-four years) was burnt, was on the brow of the

hill toward the sea; and it has almost entirely disappeared, except a few seats, and the dens in which the wild beasts were kept. The ancient port was filled up by Taimour-Lang, during his siege (A. D. 1400). The modern bay, or harbor, is about 33 miles long, and 15 miles wide, and sheltered by high, steep, wooded hills on three sides; and



ANCIENT AQUEDUCTS OVER THE MELES. NEAR SMYRNA.

the water is deep to the very shores, so that vessels may lie close to receive or discharge their cargoes. The "Two Brothers" (mountains, near the head of the gulf) are 3,000 feet high, and are the weather-gauge of the vicinity, giving the signal by their white-cloud cap.

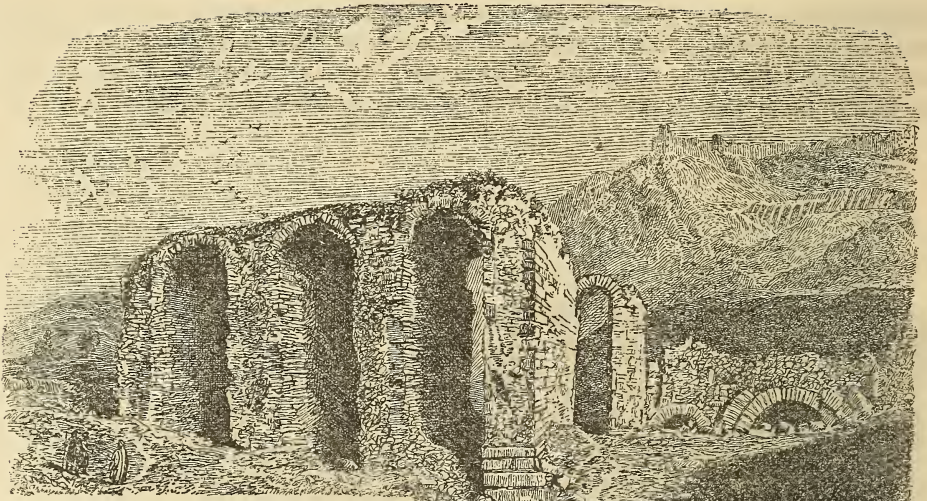
The city is famous for its ample supply of fruit, vegetables, and its excellent wine. The suburbs are occupied by the summer residences of the merchants and the wealthy classes, whose fine gardens, and shady groves, and fragrant orchards are watered by many canals and branches of the river Meles. Population, about 160,000; about one-half of whom are Christians of the Greek rite. The mission here has succeeded in calling a studious attention to the Bible among both the Greeks and Armenians.

Three lines of railway have been built; one leading to Ephesus and Tralles (Aidin), 80 miles; and the other to Magnesia and Kassaba, 60 miles; and the third to the suburb of Bournabat, 6 miles, where there are many country-houses, which are also scattered along the sea-coast, north, west, and south.

Not far from Smyrna, at Kara Bell, is the sculpture mentioned by Herodotus (ii. 106), cut in a panel in the limestone rock, perpendicular, and about 7 feet high. It is an Egyptian figure, in profile, looking east, holding a spear in the left hand and a bow in the right, with inscriptions in hieroglyphics near, and across the breast this one, "I conquered this country by the might of my arms." (See Daniel, xi.)

Per'gamos (correctly, Pergamum). This was the third church addressed by the author of the Apocalypse; and it was commended for its fidelity and firmness, in the midst of persecutions, in a city so eminently given to idolatry.

It was the capital of a district of the same name, in Mysia, on the river Caicus, 20 miles from the sea, and 60 from Smyrna. Its origin is lost in antiquity, dating beyond



PERGAMOS.
Exterior of the Amphitheatre.

the Trojan war, when Pergamos, son of Pyrrhus, found King Arius here, and deposed him. The city was built on the lower slopes of two high and steep mountains. Eumenes founded the race of the Attalian kings of Pergamos, 200 years B. C.; and his successors formed a large library, which rivalled the Alexandrian, besides

making the city the equal of, or superior in importance to all others in Asia Minor. Sheep and goat skins were here first made into parchment (*pergamena*), and it is still the chief manufacture of the city. The library was removed to Alexandria by Cleopatra, to whom Antony gave the permission.

The ruins of temples, a theatre, stadium, amphitheatre, and other buildings, are scattered over the ancient site. The great glory of the city was the grove Nicephorium—said to have been extremely beautiful—containing temples and statues of all the deities: Zeus, Athena (Minerva), Apollo, **Æsculapius** (its tutelary deity), Dionysius, and Aph-

rodite. Pergamos had no rival in splendor, being a union of a cathedral city, a university town, and a royal residence. The Roman Senate recognized the right of sanctuary in the Grove of **Æsculapius**, which (with the others) was irrigated by many canals from the Caicus, and made very luxuriant in shade and fruit trees. It is called **NEOKORA**—new city—on the coins. This was probably the “throne of satan,” referred to by John (Rev. ii. 13), the idea having arisen from the title of **SOTER**, which was given to **Æsculapius** on account of the *serpent* being his chief emblem (found

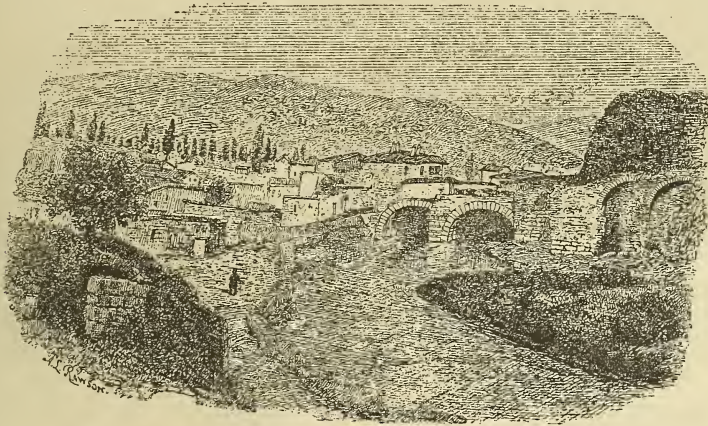


ÆSCULAPIUS.

on several coins of Pergamos), and also because charms and magic were a part of the worship.

Nearly all of the Pagan temples, and Christian churches (some of which were re-

modelled temples), are heaped alike in ruins. Their columns, capitals, cornices, and sculptures of fine marble, have been carried away to rebuild other places, or burned into lime for mortar, or lie in heaps waiting such an inglorious end. The church of St. John (anciently a temple) is roofless, but still standing; and that of St. Sophia is remodelled into a mosque. The Acropolis (in the background of the picture) was the site of the temple of Minerva, built on an artificial platform, raised like that of Solomon's at Jerusalem. Some of the beautiful white-marble columns of this temple measure 4



AQUEDUCT AND DOUBLE TUNNEL ON THE RIVER SELINUS.

feet in diameter and 40 feet long, as they lie prostrate. Half-way down the hill was the palace of the Attalian kings, connected with the town by an aqueduct, which now crosses the river, on its ancient and perfect masonry, the river Selinus passing under it through a double tunnel, 600 feet long, each arch being 40 feet wide and 20 high. Besides this work there are five ancient bridges. There are very perfect remains of theatres, and a vast Roman amphitheatre, in which Antipas was made the first martyr of Pergamos, followed by a long line.

The present population of *Bergamah* is 30,000, only 4,000 of whom are Greek and Armenian Christians, the others being Moslems.

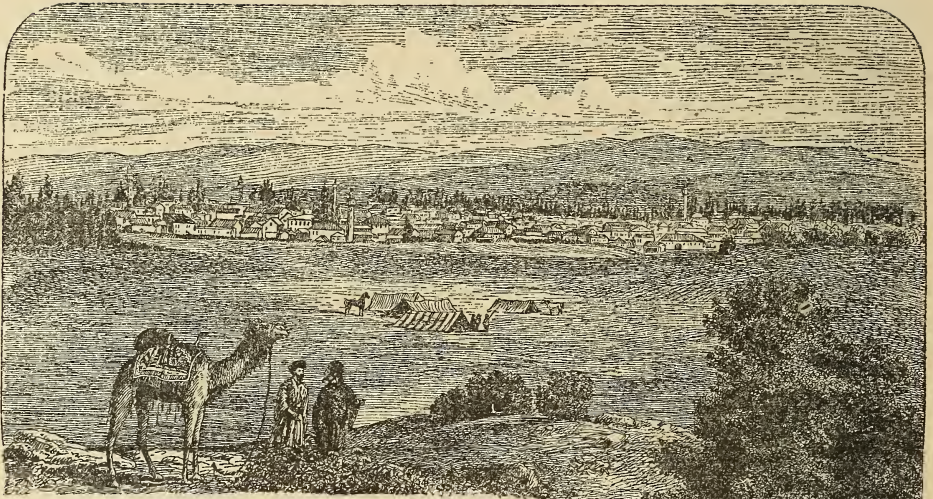
Thyatira. On the river Lycus, N. E. of Smyrna 60 miles. It has been known as Pelopia, Semiramis, Euhippa, (Pliny), and is now called *Ak Hissar* (*white castle*).

Apollo was worshipped under the name of Tyrimnas (a Macedonian king)—also Artemis; and besides these are several others. There was a curious worship of a certain Sambatha, a Chaldean (or Jewish) Sibyl; said to have been brought there by the Jews, and which is referred to in Rev. ii. 20, etc., under the name of Jezebel. Rome was also deified, as also Hadrian and other emperors. Games were celebrated in honor of Tyrimnas, Hercules, and of the ruling emperor. On the coins there are stamped the heads of Bacchus, Athenè, Cybelè, and the emperors. There are many remains of



APOLLO.

antiquity, such as marble sculptures, generally in fragments built into modern walls, or used as troughs or well-covers, and a church of St. John, which was originally a Pagan temple, and is now a mosque with a tall minaret. Inscriptions are found



THYATIRA.

which give an account of many corporate societies of different trades—bakers, potters, weavers, robe-makers, and dyers, of which last Antonius Claudius Alphenus was at one time the honored leader, and of which Lydia, whom Paul met in Philippi, was a member. The distant view of the city is very beautiful, but inside of the limits there is little order and less neatness. Two thousand houses pay taxes, and 500 hovels are exempt, sheltering altogether about 15,000 people. The railway from Smyrna now reaches Magnesia (30 miles distant), and is to be continued to Thyatira, and perhaps beyond.

Sar'dis. The capital of the ancient Lydia (which *Homer* called Mœonia), once "the Queen of Asia," was in the famous valley of the classic Hermus, two miles south of the river, at the foot of Mt. Tmolus, on the river Pactolus. Its first king of whom we have a record was Candaules (716 B. C.); and the last was the renowned Crœsus, who enriched himself and the city by the golden sands of the Pactolus. But the real wealth of the city was derived from its commerce and manufactures (see **Sardis**, in the Geography). The invention of the art of dyeing, and of the system of trading in shops, is credited to it.

Not many years ago there were six, and there are still standing two of the pillars of the temple of Cybelè (60 feet high), which are the oldest Greek monuments in the world, having been set up about 300 years after Solomon's temple: the other four were made into lime by the Turks.

The eminent author Melito was bishop of Sardis, in the 2d century; and the oldest catalogue of the books of the Old Testament by any Christian writer, that has come down to us, was by his hand. The Council of Sardis was convened A. D. 347, from a rule of which the Pope of Rome claims his earliest authority; which was, that in case a bishop was deposed by the council, he might appeal to the bishop of Rome. (4th canon.)



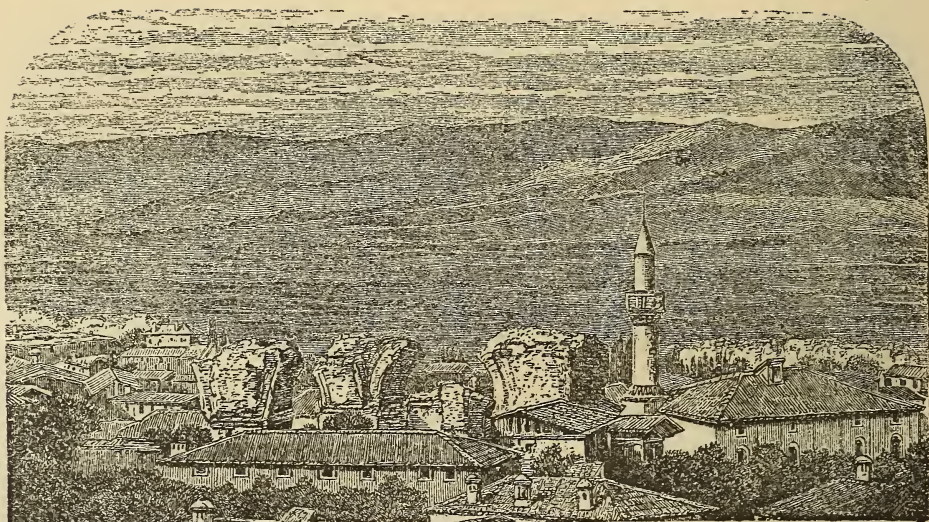
SARDIS.

Julian the Apostate closed the churches and reopened the temples in Sardis, in his endeavor to re-establish Pagan worship, A. D. 360.

The cemetery of the ancient kings of Lydia (of the dynasty of Cræsus) is on the top of a high plateau, 6 miles north of Sardis, where there are mounds extending over a vast area. The monument of Alyattes, the father of Cræsus, so minutely described by Herodotus (i. 93), is still quite perfect. It is 3,800 feet around and 1300 feet long, rising 300 feet above the plain. It has never been disturbed, and is supposed to contain many treasures valuable to the antiquary, illustrating the customs of a people whose civilization dates long before that of Greece, and second only to Egypt and Assyria.

Xerxes gathered his great army at Sardis, when he marched to invade Greece by way of the Hellespont. Cyrus the Younger beautified the vicinity by making some fine gardens. Alexander left his general Pausanias here, and ordered the erection of a temple to Jupiter.

Philadelphia was founded and named by Attalus Philadelphus, B. C. 140, as a mart for the great wine district, which is celebrated by Virgil. It is on the little river Cogamus, which joins the Hermus near Sardis, surrounded almost by an amphitheatre of hills, and bowered in orchards, in the midst of extensive gardens. The rock is basaltic, and streams of lava may be traced in several tracts, but covered by deep, black, rich soil. The great staple is opium, which is entirely monopolized by the government. Herodotus says the sugar-cane was anciently cultivated, and mentions a confection which was made of tamarisk and wheat, which is to-day the favorite sweetmeat of Philadelphia (called *halva*), after a continuance of over 2,000 years. When Xerxes was on his way to Greece, he rested under a great plane-tree near the city, and so much admired its beauty that he appointed a keeper for it, and adorned it



PHILADELPHIA.

with golden ornaments. Plane-trees still flourish here which surpass all others in the country.

Philadelphia was included in the message with Smyrna as deserving approbation and encouragement; and these two only out of the seven cities have continued to our day, and now possess a material prosperity somewhat equal to their ancient importance.

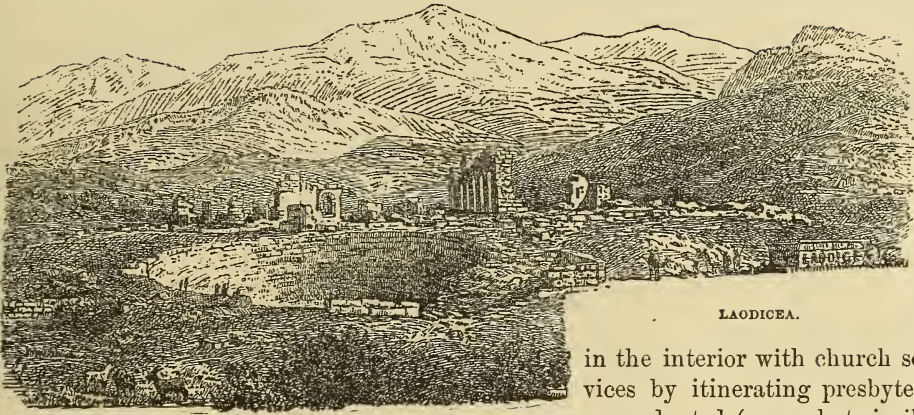
The present name is *Allah Shehr* (*city of God, or High town*). The site is a hill with four flat summits, from which the view is very fine. The valley

of the Hermus is here one of the most beautiful and extensive in Asia. There are fifteen churches in use, and about twenty in ruins. Of the ancient cathedral of St. John, all that is left are a few massive pilasters, which are shown in the engraving, towering above the modern buildings, and these are built up from fragments of more ancient pagan temples.

There are 15,000 people, one-third of whom are Greek Christians, who have a bishop, enjoy the free exercise of their religion, in church, in processions in the streets, in the use of church bells (nowhere else allowed in the interior of Asia Minor), and their chief glory is the honorable mention of their church in the Revelation.

Laodice'a, an ancient city on the Lycus, in the valley of the Meander, forty miles east of Ephesus. Its site was on seven hills, which were drained by two brooks, the Asopus and Caprus. The ruins are of a stadium, in very complete preservation, three theatres (one of which was 450 feet in diameter), bridges, aqueducts, and a gymnasium, which testify to its ancient wealth and importance. Its original name was Diospolis (the city of Jupiter), which was changed to Rhoas, under which title it became the largest city in Phrygia (Pliny). Antiochus II. gave it the name of his wife Laodice.

It became the seat of an archbishop, and in its cathedral church were gathered several councils; in one of which, a system of supplying the villages or small societies



LAODICEA.

in the interior with church services by itinerating presbyters, was adopted (somewhat similar to the Methodist plan now in use), under the direction of the bishop of Laodicea. Here was also adopted a rule "that Christians should not Judaize by resting on the seventh day, but to work on it as usual, and rest on the Lord's day as far as possible, like Christians."

The city was utterly destroyed A. D. 1230, since when it has lain in shapeless ruins, only visited for its marble and other materials.

The aqueduct (which supplied the city, and is now almost perfect), which conveyed water *down* one hill, across the plain, and *up* another, in *stone pipes*, proves the Romans to have been acquainted with the hydrostatic law of water finding its level. The stone pipes have a diameter of two feet, and are fitted into each other at the ends, and the calcareous deposit from the water has incrustated them, forming almost a continuous pipe without a visible joint.

The seats in the stadium have letters and numbers, their owners' or the keeper's marks.

A recent visitor found a number of workmen sawing up the richly sculptured entablature of the ancient theatre, having been busy there for six years, cutting up the marble. Near them was a colossal statue, sawn into several pieces. In this manner have disappeared, during the past twenty years, two agate pillars, 18 inches in diameter; a great number of composite richly sculptured columns, adorned with busts and heads in relief, and vases with wreaths of leaves and fruits, and statues and busts and architectural ornaments without number.

Colossæ is about ten miles east from Laodicea, near the village of *Chonas*, but is without any interesting ruins, although it was an important city in the time of the expedition of Xerxes. Hierapolis (which see in the Geography) has lately afforded a fine proof of the truth of an account of Strabo (xiii. iv. 14), who speaks of a deadly vapor (carbonic acid gas?) which killed any animal that approached the place. The experiment was tried by Svoboda recently on two fowls, and resulted fatally to both in a few seconds.

A NEW MAP OF PALESTINE

IN THE TIME OF CHRIST.

A. L. Rawson.
1867.

Explanation.

ANCIENT NAME
Modern Name
= Ruin
Ras = Cape
N. Naht = River
W. Wady = Valley
Tell = Hill



High rolling pasture land
dry in summer.
ARABIAN DESERT
No sand.

BIOGRAPHY.

LIFE OF JESUS, THE CHRIST.

THE name **Jesus** (was and is now a very common name, and) means Saviour, and is derived from Joshua or Jeshua, an ancient Hebrew name which signifies “help of Jehovah”—Saviour. The title **Christ** signifies anointed, consecrated, sacred, set apart, and is used for the Messiah, who came in fulfilment of prophecy.

The prophets, from the time of Moses, hold up to view an illustrious person who was to appear, and should belong to the highest order of being, since the name of the Eternal One is His; and he should also be called Wonderful, Counsellor, the Mighty God, the Everlasting Father; that He should assume human nature and be born of a virgin of the family of David, in Bethlehem of Judæa, and his mission should be the salvation of his people and all mankind; that He should be despised and rejected of his people; be cut off, but not for himself; be wounded for men’s transgressions, bruised for their iniquities; by His stripes men should be healed; the Lord should lay on Him the iniquity of men; He should make his soul an offering for sin; and should be exalted and made very high; should see of the travail of his soul and be satisfied, and by his knowledge justify many; and Jehovah say to Him, “Sit thou at my right hand, until I make thine enemies thy footstool;” to Him should be given dominion, glory, and a kingdom, and all people should serve Him,—an everlasting dominion which shall not pass away: all of which has been completely fulfilled in Jesus, the son of Mary of Nazareth, who was divinely appointed to be the Messiah, from everlasting, before the foundations of the world.

Jesus was born in Bethlehem, and our era is dated from the event, which was, at this time of writing, 1870 years ago. The very day, and even the very year, has been indefinite, but is not far from the one adopted. Joseph and Mary were espoused and had gone up from Nazareth to answer to the census-roll ordered by Augustus, for taxation; and they came to Bethlehem because they were of the house of David. The event was announced by an angel to some shepherds who were watching their flocks by night in the field near the village; and the heavenly host, who were with the angel, praised God, saying, “Glory to God in the highest, and on earth peace, good-will toward men.”

Matt. xvi. 16.

John, i. 45.

Mic. v. 2.

Gen. xlix. 10.

Is. xi. 1.
xlix. 6

liii.
Ps. cx. 1.

Dan. vii. 13.

Prov. viii. 23.

1 Pet. i. 20.
Luke, ii.
Micah, v. 2.

Luke, ii.

- The coming of Christ was an event of general expectation, and the Gentiles were next to the shepherd Jews in rendering homage to Him, in the visit of the Wise Men from the East, who brought offerings, rich presents.
- Matt. ii. 1.
- Herod the king, who is described as a cruel tyrant, having been made jealous of the wonderful child, who was born King of the Jews, ordered that all the children in Bethlehem from two years old and under should be killed; and Jesus was saved only by Joseph hurrying him and his mother away to Egypt, where it is supposed that they stayed about a year.
- ii. 12.
- On the way from Egypt the family avoided Bethlehem and returned to Nazareth.
- When he was twelve years old, Jesus was one day found in the Temple, questioning and answering the Jewish priests, and displaying astonishing wisdom. This event is proof of the piety and care of his parents, who were accustomed to resort to the Temple at the annual feast of the Passover.
- Luke, ii. 47.
- The account of his childhood and youth, and even maturity, up to "about thirty years of age," besides the incident in the Temple, is given in two grand sentences by Luke, indicative of the increase and development of the human powers, the spiritual being perfect from the beginning: "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. And Jesus increased in wisdom and stature, and in favor with God and man."
- iii. 23.
- ii. 40.
- ii. 52.
- The modesty and brevity of the Gospels on this part of the life of Jesus, is the great evidence of its truth, as compared with tales of fiction, wherein the hero is perfected in minute and wonderful details.
- Joseph (the reputed father of Jesus, and so called by his mother Mary), is not again mentioned in the Scriptures after this event. Whether he lived to witness the wonderful events and profit by the teaching of the Saviour, does not appear.
- ii. 48.
- The question of the family of Jesus, as to whether his mother Mary had any other children besides him, is unsettled, although Matthew distinctly mentions four brothers, besides sisters. Some have held that these were brothers- and sisters-in-law, children of Joseph by a former wife, and others, that they were the children of the sister of Jesus' mother, who was also named Mary, and was the wife of Clopas; this would have them to be cousins of Jesus.
- xiii. 55, 56.
- John, xix. 25.
- Jude, i. 1.
- Two of his brethren were among his disciples, and were apostles. (See James and Jude.)
- The person, the life, and the work of Jesus are the subject of the whole New Testament, (and, in prophecy, of the Old), and, as a whole, are the *historical* and *doctrinal* foundation of Christianity.
- His life may be studied in several sections by students, and these may be arranged:
1. Birth, including the appearances to Zechariah, Elizabeth, Mary, and Joseph, and the birth of John the Baptist.

2. The witnesses of the Messiah—the Shepherds, the Magi, and Herod.

3. Preparation and baptism.

4. Fasting, temptation, and public manifestation in Galilee, Judæa, and Samaria.

5. His offered proof of his divinity in his miracles, which are classed in two groups:

(1.) Of Love. { In raising the dead.
Curing mental disease. (2.) Of Power. { In creating: de-
Healing the body. stroying: overcom-
ing men's wills.

6. The instruction in his discourses and parables.

7. Incidents showing the effect of his contact with various persons.

8. The scene of his ministry, of which details are given in the

Geography.

Matthew, Mark, and Luke's records are mainly of the events in Galilee, never mentioning his visits to Jerusalem until the time near the crucifixion, and only implying such visits and teaching by his lamentations, and the visits of the scribes, etc., besides, the intimacy with the family at Bethany. John records a few acts in Galilee, and gives all the rest of his book to the events in Judæa—nearly one-half being about the last three months; and seven chapters (one-third), on the last few days. Neither writer attempted a *complete chronology*, but aimed at a general picture of *the life*.

9. The duration of the ministry cannot be determined exactly. Those who interpret the prophecy of Isaiah literally, limit it to one year. But John mentions *six feasts*, at five of which Jesus was present. 1. (ii. 13), soon after his baptism; 2. (v. 1), a feast when he went up to Jerusalem; 3. (vi. 4), and another, from which he stayed away, in Galilee; 4. (vii. 2), the feast of Tabernacles, to which he went privately; 5. (x. 22), the feast of the dedication; 6. (xii. xiii.), and the last, the Passover, at which he was crucified,—extending through three years.

10. And, while on this subject of time, it may be valuable to consider, by the help of the map, tracing each movement as closely as possible, the amount of labor, travelling—mainly on foot (or on animals)—that must be compressed into a single year, if the short period is chosen.

The date of the birth of Jesus, and the month and the day, have each been the subject of much debate, without any definite settlement. The various opinions have ranged through four years of time, and have suggested nearly every month in the year. Tischendorf and Wieseler say that Jesus could hardly have been born before the first of January, A. U. C. 750; and suggest February as the latest date probable. Gresswell says that April 5 or 6 must be the day of his birth (A. U. C. 750). Dr. Robinson supposes it could not have been later than in the autumn of A. U. C. 749; while it *may* have occurred one or two years earlier; Lardner fixes the time about the middle of August or the middle of November, A. U. C. 748 or 749; Winer, Ideler, and others say 747; Dr. Wordsworth says in the spring of 749 (B. C. 5); Clement of Alexandria says some placed the day on April 20, and others on May 20; the 25th of December as the day dates from the traditions of the 4th century.

Matt.

xxiii. 37

Is.

lxi. 2.

Syn. Evang.

Chro. Synop.
p. 145.

Diss. on the
Harmony.
Harmony,
p. 195, App.

R. W. B. ii.
Chron. ii.
Gr. T. Matt.

Dionysius.
Exiguus.

HARMONY OF EVENTS FROM THE FOUR GOSPELS.

	MATTHEW.	MARK.	LUKE.	JOHN.
Angel appeared to Elizabeth—Yuttah .....	.....	.....	i. 5	
Angel appeared to Mary—Nazareth ..	.....	.....	i. 25	
Mary visits Elizabeth—Yuttah .....	.....	.....	i. 39	
Jesus born—Bethlehem	i. 18	.....	ii. 1	
Shepherds watch—Bethlehem .....	.....	.....	ii. 8	
Circumcision—Bethlehem .....	.....	.....	ii. 21	
Presentation—Jerusalem .....	.....	.....	ii. 22	
Visit of Wise Men—Bethlehem	ii. 1	.....	.....	
Flight into Egypt	ii. 13	.....	ii. 39	
Jesus with the Doctors .....	.....	.....	ii. 40	
Baptism of Jesus the Christ	iii. 13	i. 9	iii. 21	i. 32
Temptation—Quarantana	iv. 1	i. 12	iv. 1	
Andrew and Peter follow Him .....	.....	.....	.....	i. 37
Nathanael's witness .....	.....	.....	.....	i. 49
Water made wine—Cana .....	.....	.....	.....	ii. 1
Cleanses the temple—1st Passover .....	.....	.....	.....	ii. 12
Nicodemus—Jerusalem .....	.....	.....	.....	ii. 23
Jesus and John baptizing—Enon .....	.....	.....	.....	iii. 22
Woman of Samaria—Shechem .....	.....	.....	.....	iv. 1
Nazareth—Nobleman's son healed ..	.....	.....	.....	iv. 46
Draught of fishes—Cap .....	.....	.....	v. 6	
Four apostles called—Capernaum ..	iv. 13	i. 16	v. 1	
Demoniac healed—Capernaum ..	.....	i. 21	iv. 31	
Simon's wife's mother healed—Cap...	viii. 14	i. 29	iv. 38	
Circuit in Galilee	iv. 23	i. 35	iv. 42	
Leper healed—Galilee	viii. 1	i. 40	v. 12	
Stills the storm—Galilee	viii. 18	iv. 35	viii. 22	
Land of the Gadarenes	viii. 28	v. 1	viii. 26	
Jairus' daughter raised—Capernaum }	ix. 18.	v. 21	viii. 40	
Woman healed—Capernaum				
Blind man—Demoniac—Capernaum.	ix. 27	.....	.....	
Paralytic—Capernaum	ix. 1	ii. 1	v. 17	
Matthew called—Capernaum	ix. 9	ii. 13	v. 27	
2d Passover—Jerusalem .....	.....	.....	.....	v. 1
Pool of Bethesda—Jerusalem .....	.....	.....	.....	v. 2
Plucking grain on the Sabbath	xii. 1	ii. 23	vi. 1	
Withered hand healed—Samaria	xii. 9	iii. 1	vi. 6	
Jesus by the sea—Capernaum. The				
twelve chosen	x. 24	iii. 13	vi. 12	
Sermon on the mount—Hattin	v. 1	.....	vi. 17	
Centurion's servant healed—Cap.	viii. 5	.....	vii. 1	iv. 46
Widow's son raised—Nain .....	.....	.....	vii. 11	
Messengers from John	xi. 2	.....	vii. 18	
Woe to the cities of Galilee	xi. 20	.....	.....	
Jesus' feet anointed—Capernaum .....	.....	.....	vii. 36	
2d circuit in Galilee .....	.....	.....	viii. 1	
Parable of the Sower—Capernaum ..	xiii. 1	iv. 1	viii. 4	
" Candle under a bushel .....	.....	iv. 21	viii. 16	
" Sower .....	.....	iv. 26	.....	
" Wheat and tares	xiii. 24	.....	xiii. 18	
" of the grain of mustard-seed ...	xiii. 31	iv. 30	xiii. 20	

	MATTHEW.	MARK.	LUKE.	JOHN.
Parable of the leaven.....	xiii. 33			
Wheat and tares explained.....	xiii. 36			
The treasure, pearl and net.....	xiii. 44			
His mother and brethren.....	xii. 46	iii. 31	viii. 19	
Reception at Nazareth.....	xiii. 53	vi. 1		
3d circuit in Galilee.....	ix. 35	vi. 6		
Twelve sent out—Capernaum.....	x.	vi. 7	ix. 1	
Herod's opinion of Jesus. (Tiberias)...	xiv. 1	vi. 14	ix. 7	
Death of John the Baptist.....	xiv. 3	vi. 17		
3d Passover.....			vi. 4	
5,000 fed near Bethsaida.....	xiv. 13	vi. 30	ix. 10	vi. 1
Walks on the sea of Galilee.....	xiv. 22	vi. 45		vi. 16
Miracles in Gennesaret.....	xiv. 34	vi. 53		
Bread of life.....				vi. 22
Washen hands—Capernaum.....	xv. 1	vii. 1		
Syrophenician woman—Coast.....	xv. 21	vii. 24		
Miracles of healing in Galilee.....	xv. 29	vii. 31		
4,000 fed in Decapolis.....	xv. 32	viii. 1		
The sign from heaven—Magdala.....	xvi. 1	viii. 10		
Leaven of the Pharisees.....	xvi. 12	viii. 14		
Blind man healed—Bethsaida.....		viii. 22		
Peter's profession near Cæsarea.....	xvi. 13	viii. 27	ix. 18	vi. 66
His passion foretold.....	xvi. 20	viii. 30	ix. 21	
Transfiguration on Mt. Hermon.....	xvii. 1	ix. 2	ix. 28	
Of Elijah.....	xvii. 10	ix. 11		
Lunatic healed.....	xvii. 14	ix. 14	ix. 37	
His passion again foretold in Galilee..	xvii. 22	ix. 30	ix. 43	
Fish caught with the tribute—Caper- naum.....	xvii. 24			
The little child—Capernaum.....	xviii. 1	ix. 33	ix. 46	
One casting out devils.....		ix. 38	ix. 49	
Offences.....	xviii. 6	ix. 42	xvii. 2	
The lost sheep.....	xviii. 10		xv. 4	
Forgiveness of injuries.....	xviii. 15			
Binding and loosing. Forgiveness...	xviii. 18			
Parable, unmerciful servant.....	xviii. 21			
Salted with fire.....		ix. 49		
Journey to Jerusalem.....			ix. 51	vii. 1
Fire from heaven—Samaria.....			ix. 52	
Foxes have holes, birds have nests, etc.	viii. 19		ix. 57	
The Seventy sent out—Capernaum...			x. 1	
Feast of Tabernacles—Jerusalem.....				vii. 11
Woman taken in adultery—Jerusalem.				viii. 1
Dispute with the Pharisees—Jerusalem				viii. 12
The man born blind healed—Jerusalem				ix. 1
The Good Shepherd—Jerusalem.....				x. 1
The Seventy return—Jerusalem.....			x. 17	
The Good Samaritan—Jerusalem.....			x. 25	
Mary and Martha—Bethany.....			x. 38	
The Lord's Prayer.....	vi. 9		xi. 1	
Prayer effectual.....	vii. 7		xi. 5	
"By Beelzebub"—Jerusalem.....	xii. 22	iii. 20	xi. 14	
The unclean spirit—Jerusalem.....	xii. 43		xi. 24	
The sign of Jonah—Jerusalem.....	xii. 38		xi. 29	
The light of the body.....	{ v. 15		xi. 33	
	{ vi. 22			
The Pharisees.....	ii. 3		xi. 37	

	MATTHEW.	MARK.	LUKE.	JOHN.
What to fear.....	x. 26	.....	xii. 1	
Master, speak to my brother.....	.....	.....	xii. 13	
Covetousness. Watchfulness.....	vi. 25	.....	xii. 16	
Galileans that perished.....	.....	.....	xiii. 1	
Woman healed on the Sabbath— Perea.....	.....	.....	xiii. 10	
The grain of mustard-seed—Perea....	xiii. 31	iv. 30	xiii. 18	
The heaven—Perea.....	xiii. 33	.....	xiii. 20	
Toward Jerusalem—Perea.....	.....	.....	xiii. 22	
Are there few?—Bethany.....	.....	.....	xiii. 23	
Warning against Herod.....	.....	.....	xiii. 31	
O Jerusalem! Jerusalem!.....	xxiii. 37	.....	xiii. 34	
Dropsy healed on the Sabbath.....	.....	.....	xiv. 1	
Chief rooms. Great supper.....	xxii. 1	.....	xiv. 7	
Following Christ with the cross.....	x. 37	.....	xiv. 25	
Parables—Lost sheep, Piece of money, Prodigal son.....	.....	.....	xv.	
Unjust Steward, Rich man and Lazarus.....	.....	.....	xvi.	
Offences.....	xviii. 6	.....	xvii. 1	
Faith and merit.....	xvii. 20	.....	xvii. 5	
Ten Lepers healed—Samaria.....	.....	.....	xvii. 11	
How the kingdom cometh—Perea.....	.....	.....	xvii. 20	
Parable of the Unjust Judge—Perea..	.....	.....	xviii. 1	
“ Pharisee and Publican—Perea.....	.....	.....	xviii. 9	
Of divorce—Perea.....	xix. 1	x. 1		
Infants brought to Jesus—Perea....	xix. 13	x. 13	xviii. 15	
Rich young man inquiring—Perea....	xix. 16	x. 17	xviii. 18	
Promises to the disciples—Perea.....	xix. 27	x. 28	xviii. 28	
Laborers in the vineyard—Perea.....	xx. 16			
His death foretold the third time— Perea.....	xx. 17	x. 32	xviii. 31	
Request of James and John—Perea...	xx. 20	x. 35		
Heals two blind men—Jericho.....	xx. 29	x. 46	xviii. 35	
Zaccheus. Parable of Ten Talents— Jericho.....	xxv. 14	.....	xix. 11	x. 22
Feast of Dedication—Jerusalem.....	.....	.....	.....	xi. 1
Beyond Jordan—Bethabara.....	.....	.....	.....	xi. 45
A. D. Raising of Lazarus—Bethany..	.....	.....	.....	xi.
29 Meeting of the Sanhedrin— Caiaphas.....	.....	.....	.....	xi. 54
Apr. Jesus in Ephraim.....	.....	.....	.....	xii. 3
“ 1 Mary anoints his feet—Bethany	xxvi. 6	xiv. 3	vii. 36	xii. 12
“ 2 Triumphal entry into Jerusalem	xxi. 1	xi. 1	xix. 29	ii. 13
2d Cleansing of the Temple....	xxi. 12	xi. 15	xix. 45	
“ 3 The barren fig-tree. On Olivet	xxi. 17	xi. 11		
Fig-tree withered, between Beth- any and the city.....	.....	xi. 19		
“ 4 Pray and forgive.....	vi. 14	xi. 24		
By what authority—Parable } of the two sons.....	xxi. 23	xi. 27	xx. 1	
Parable of the wicked hus- bandman.....	xxi. 28			
Parable of the wedding- } garment.....	xxi. 33	xii. 1	xx. 9	
The tribute money.....	xxii. 1		xiv. 16	
The state of the risen.....	xxii. 15	xii. 13	xx. 20	
The great commandment... }	xxii. 23	xii. 18	xx. 27	
	xxii. 34	xii. 28		

		MATTHEW.	MARK.	LUKE.	JOHN.
Apr. 4	David's son and David's Lord.....	xxii. 41	xii. 35	xx. 41	
	Against the Pharisees.....	xxiii. 1	xii. 38	xx. 45	
	The widow's mite.....	.....	xii. 41	xxi. 1	
	Christ's second coming	xxiv. 1	xiii. 1	xxi. 5	
	Parable of The ten virgins	xxv. 1			
	“ Five talents	xxv. 14	.....	xix. 11	
	The Last Judgment.....	xxv. 31			
	Greeks ask to see Jesus.				
	The Voice.....				xii. 20
	John's reflections on the Jews' unbelief.....				xii. 36
	His crucifixion foretold.....	xxvi. 2			
	The Priests, Scribes, and Elders conspire.....	xxvi. 3	xiv. 1	xxii. 1	
“ 5	Judas Iscariot.....	xxvi. 14	xiv. 10	xxii. 3	
“ 6	Paschal Supper, Last Pass-over	xxvi. 17	xiv. 12	xxii. 7	xiii. 1
	The disciples' feet washed..	.....	.....	.....	xiii. 5
	The disciples contend.....	.....	.....	xxii. 24	
	The Lord's Supper.....	xxvi. 26	xiv. 22	xxii. 19	
	Peter's fall foretold.....	xxvi. 30	xiv. 26	xxii. 31	xiii. 36
	Last discourse. The departure—Comforter .....	.....	.....	.....	xiv. 1
	Vine and branches—Abiding in Love.....	.....	.....	.....	xv. 1
	Work of the Comforter.....	.....	.....	.....	xvi.
	The prayer of Jesus Christ..	.....	.....	.....	xvii. 1
“ 7	Gethsemane—On Olivet.....	xxvi. 36	xiv. 32	xxii. 40	xviii. 1
	The betrayal—Gethsemane....	xxvi. 47	xiv. 43	xxii. 47	xviii. 2
	Malchus' wounded ear healed..	xxvi. 51	xiv. 47	xxii. 50	xviii. 10
	Before Annas. Hill of Evil Counsel.....	xxvi. 57	xiv. 53	xxii. 54	xviii. 12
	Peter's denial.....	xxvi. 69	xiv. 66	xxii. 56	xviii. 17
	Jesus before the Sanhedrin—Jerusalem.....	xxvi. 59	xiv. 55	xxii. 63	
	Before Pilate—Jerusalem.....	xxvii. 1	xv. 1	xxiii. 1	xviii. 28
	Judas dies.....	xxvii. 3	.....	.....	
	Jesus before Herod is silent.....	.....	.....	xxiii. 4	
	Accused and condemned.....	xxvii. 15	xv. 6	xxiii. 13	xviii. 29
	Mocked by soldiers.....	xxvii. 27	xv. 16	xxiii. 36	xix. 3
	Crowned with thorns.....	xxvii. 29	xv. 17	.....	xix. 2
	The Crucifixion—Calvary.....	xxvii. 35	xv. 24	xxiii. 33	xix. 18
	The vail rent—Darkness.....	xxvii. 51	xv. 38	xxiii. 45	
	The body buried by Joseph....	xxvii. 57	xv. 43	xxiii. 50	xix. 38
“ 8	The sepulchre guarded.....	xxvii. 62			
“ 9	The Resurrection.....	xxviii. 1	xvi. 1	xxiv. 1	xx. 1
	Appearance of Emmanus.....	.....	xvi. 12	xxiv. 13	
	“ Jerusalem.....	.....	xvi. 14	xxiv. 36	xx. 19
	“ Sea of Tiberias—				
	Charge to Peter.....	.....	.....	.....	xxi. 1
40 days.	Appearance on a mount in Galilee—(Paul).....	xxviii. 16			
	Appearance in Jerusalem—(Peter in Acts).....	.....			
	Ascension—Olivet.....	.....	xvi. 19	xxiv. 50	
	Unrecorded works.....	.....	.....	.....	xxi. 25



LIFE OF PAUL THE APOSTLE.

Paul. Hebrew, *Saul*. He was a Benjamite, a native of Tarsus, Cilicia, and was born about A. D. 5, a free Roman citizen (by descent from his father). He had a sister (whose son is mentioned), and perhaps other sisters, as well as brothers, some of whose names may possibly be those given by Paul in his Epistle to the Romans, as Andronicus, Junia, and Herodion. Tarsus was then the rival of Athens and Alexandria as a seat of learning, where Paul began that acquaintance with the classical writers which was continued when he went to Jerusalem as a pupil of Gamaliel, who was a strict Pharisee, and well known by his title of "The Glory of the Lord," and "Rabban" (Our Master). It seems to have been the intention of his parents to fit him for the Rabbinical profession. It was the custom to teach every son a trade, and he was brought up to the making of tent-cloth (from goats' hair, called cilicia). These black tents are now used in Syria, and are mentioned by the ancient poets.

While yet a young man he showed a great zeal for the Law of Moses (Judaism), in consenting and assisting at the stoning of Stephen, by holding the cloaks of those who threw the stones.

The main events of his life, as given by Luke, and by himself, are:—his *conversion*; labors at Antioch; the first missionary journey, in which he assumed the character of the Apostle to the Gentiles; the visit to Jerusalem, to settle the relation of the Gentiles and Jewish converts; the introduction of the Gospel into Europe; the third missionary journey, during which time he wrote the four great Epistles; the arrest, imprisonment, voyage to Rome, and death.

The chronology and details are given in the table below.

Personally, Paul is almost unknown to us—unless we accept tradition and the statements of the ancients. The portrait given above represents the idea that the artist formed of him hundreds of years after his death, and it is only interesting to us as a relic of early Christian art. (See coin of Tarsus, on page 246.)

From the Gospels we learn that he was of a subtle, tenacious, and versatile intellect; intolerant before, but, after his conversion, tolerant of the opinions of others; of a weak bodily presence, and a poor voice; but full of fresh ideas, and so thoroughly systematic and persistent as to deserve the name of the chief founder of the Christian church.



THIS HEAD OF PAUL, ENGRAVED ON COPPER, WAS FOUND IN AN ANCIENT TOMB, AND IS OF THE 5TH CENTURY.

Phil. iii. 5.

A. D. 5.
Chrysostom.
Lardner, i. 228.

Acts, xxiii. 16.

Estius.

Acts, xvii.
1 Cor. xiv. 13.

A. D. 20.

Cant. i. 5.

Acts, vii.
58.
viii. 1.
A. D. 30,

Mrs. Jameson.
Malalas.

Acts, vii.

Stephen is called the forerunner of Paul ("the blood of the first martyr, the seed of the greatest apostle"); and he was his anticipator in spirit and power, as may be seen in his defence before the Sanhedrim, wherein he gave a critically just and true summary of the Jewish church—denouncing the local worship, and bringing out the spiritual element in its history. The substance of the whole speech, and its style, seems to have been thrown over Paul's spirit, like the mantle of the prophet.

ix.

His mission to Damascus was to arrest the disciples of Jesus there, and bring them to Jerusalem for trial and punishment, as apostates from the Jewish church. On the way he was arrested by a miracle, converted by receiving knowledge of the truth; was consecrated by Ananias; and, after his recovery from the temporary blindness, began his work for the new cause, in the synagogue at Damascus, by preaching **Jesus the Christ** to the Jews, and **Jesus the Son of God** to the Gentiles.

23, 22.

His preaching naturally excited the rage of his late friends and employers, who regarded him as an apostate and a dangerous man, and aimed at his life; when he was obliged to escape from the city by night, his friends letting him down from a window in the wall in a basket. (See **Damascus**.)

25.

26, 30.
xi. 25.
28.

His return to Jerusalem (after three years' absence), as a disciple, only caused alarm to the brethren, who remembered his zeal against them, in the case of Stephen and as the high-priest's officer, until he was introduced as a believer by Barnabas. Being driven out of the city in a short time by the Jews, he returned by Cæsarea to Tarsus, from whence he was summoned by Barnabas to come to Antioch to help in the gospel work. On account of the famine, predicted by Agabus, Barnabas and Saul were sent to Jerusalem with a contribution for the poor there; and on their return, John Mark (nephew of Barnabas) accompanied them as an assistant.

It was on the first missionary journey, while they were in Cyprus, that his name was changed from Saul to Paul, which was the Greek form of the name,—as Jason is for Jesus, Pollio for Hillel, Alphæus for Clopas, &c.

xv.

Paul and Barnabas were again sent to Jerusalem, to have a decision made, by the apostles and elders, on the question of circumcision; when Peter declared the fact that God himself had set the seal of the gift of the Holy Ghost on the Gentile as well as on the Jew convert.

36, 40.

Before setting out on his second missionary journey Paul separated from Barnabas, because he could not trust Mark, who had left them at a critical time on their first journey; so Paul took Silas instead of Barnabas, and Barnabas took Mark with him. The business of the next year was founding churches in Phrygia and Galatia, which he did with great success.

xvi. 6.
Gal. i. 2.

Acts, xvi. 9.

In a vision, the spirit of Jesus turned him back from Bithynia; and while at Troas, in the form of a man of Macedonia (in another vision), directed him to carry the gospel into Europe, in the memorable words, "Come over into Macedonia and help us."

The style of the narrative in Acts intimates, in the change from "they" to "we," that Luke, the writer, went with Paul from Troas. Acts, v. 10, &c.

They preached from city to city for nearly a year, and passed on into Greece (to Athens). Here he set forth the gospel in the synagogue, the market-place, and, by invitation, in the venerable assembly of the Areopagus, where were gathered the most polished men of the foremost seat of learning in the world, who were acute, witty, shrewd, and most intensely scornful. He exposed the folly of their superstitions with exquisite tact and ability, and unfolded the character and claims of the "unknown God" whom they were already worshipping unintelligently. But he made very little impression on the popular religion, probably because his simple faith, having no splendid show of material accession, could not be expected to take the place of their highly poetical mythology, which was celebrated by the most magnificent displays of temples, vestments, processions, and sacrifices. Philostratus. Kuinoel.

A year and a half in Corinth was spent in preaching, and working at his trade, with better results than at Athens.

Again at Ephesus, he made so many friends that the idol-makers became alarmed for the business, and stirred up a tumult against Paul. They made small copies of the temple and image of Diana, which were used in private houses, or carried on journeys; and Paul declared that they were "no gods," but that Jesus the Christ was the only proper object of worship as the Son of God. (See **Ephesus** and **Seven Churches**.) Neander. Acts, xix. 24, 26. xvi. 31.

After another visit to Macedonia, Greece, and Illyria, he turned toward Jerusalem for the fifth and last time. On the way there occurred, at Miletus, one of the most affecting incidents in the whole story of his life. The elders of the church at Ephesus had come to Miletus to meet him. He was over sixty years of age, naturally feeble of body, always a hard worker, and it seemed probable that this was their last interview. He recalled his labors among them, assuring them that his single object had always been the preaching the gospel of Jesus; and referred to the dangers through which they all had passed, and those that the Holy Spirit had predicted were to come, and to his determination to press on, as though his life was in his hand, and entreated them to follow him for the sake of their Lord Jesus. xix. 21. xx. 17.

The visit to Jerusalem seemed to his friends at Cæsarea also to be dangerous; and Agabus, who had 17 years before proved himself a prophet, showed Paul that he would be put in bonds if he went up to the city. xxi. 10. (xi. 27-30).

The story cannot be told in better words than Luke uses, in the 21st and the following chapters of Acts. His enemies had determined on his destruction, and watched for an opportunity, and were finally compelled to invent an accusation on the pretext that Paul had taken some Greeks into the temple, and thereby had broken the Law of Moses, and had polluted the Holy House. He was rescued from the furious mob of Jews by the Roman soldiers, and also protected on account of his Roman citizenship; but was for years kept in chains, without trial,

with occasional examinations, before the governor and the king (which, it is more than suspected, were for the purpose of extorting a bribe from Paul or his friends), and was finally sent to Rome, on his appeal to Cæsar. Luke's account of the voyage has been most severely criticised, and found to agree with the nature of the region, climate, winds, coasts, habits, and superstitions of the people, and even the make of the ships of that age; and since its purpose was to follow the spiritual Paul chiefly, has been shown to be one of the finest and truest records extant. (See **Melita**.)

Tillemont.

Of Paul's death almost nothing is known. Tradition affirms that he was beheaded at Rome, where a grave is now shown, which is honored with a monument.

Acts, xxiii. 5.
Gal. iv. 15.
2 Cor. x. 10.

His personal appearance had little to command admiration, or respect even. A small figure, a bald head, with weak eyes and a hooked nose, like some of the Jews of our day—and, added to these, feeble health—makes a whole that would excite, besides ridicule, only sympathy, until we become acquainted with the great soul and ardent spirit that was the tenant of this poor frame.

1 Cor. i. 1.
Rom. i. 1.

He is one of the most wonderful characters known to history. Called to a peculiar work, he was most peculiarly adapted to that work from nature, education, and circumstances, and most nobly did he succeed. His labor in establishing the Church in many cities and countries occupied nearly thirty years of constant application,—in travelling, preaching, writing, and working with his own hands at his trade; some of the time, even while a prisoner, chained to a guard, or in a cell, ending, when he was “ready to be offered,” in his death at the age of nearly 70 years. (See **Rome**.)

2 Tim. iv. 6.

He was a poor mechanic, and in the eyes of the Greeks and Romans was of an origin as hateful as that of the Jews, who are called the enemies of mankind; and, as his enemies said, he was of a bodily presence that was weak, and had a contemptible speech; yet he did more than any other man to set in motion those new ideas that were to lift mankind up out of the darkness of superstition, purify their minds from the errors of ages, open their hearts to the great truths of the oneness of God, and the brotherhood of men, and the value of a good and true life; enforcing these great truths by a life equally great, full of bravery, self-sacrifice, and self-denial, and which have gained power to crush and scatter the Paganism of the Greek and Roman world.

Gal. iv. 13.

This work was not done without pain, and danger, and toil. From the very beginning he suffered hardship, risk of life from his former associates; continued in long journeys by sea and land; shipwreck; stoning by an infuriated mob; exposure to the fury of the wild beasts in the amphitheatre; and finally loss of life by violence.

2 Cor. xi. 23-27.

2 Tim. iv. 17.

Acts, xix. 37.

If privation, suffering, patience, and perseverance—warmed by zeal and tempered with wisdom and love, elevated and polished by scholarship and brilliant talents, inspired with the knowledge of the Divine Spirit, and all these qualities softened with a charming urbanity that was never laid aside—if all these rare endowments can build an enduring memorial in the earth, surely among the immortals in the memory

of men will be found, along with the names of Adam, Moses, David, Solomon, and Jesus, the noble name of Paul the Apostle. Already his epistles are printed in a hundred and fifty languages; read by as many millions, and churches are dedicated to his name in every Christian city in the world.

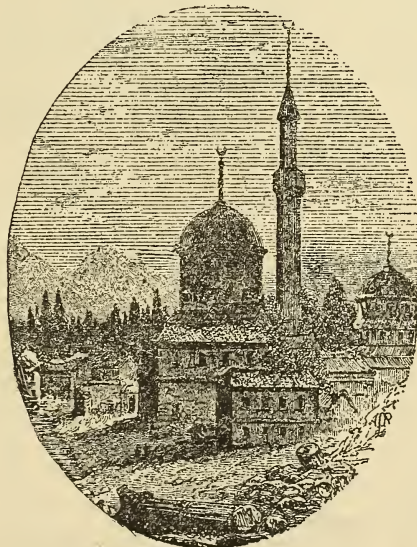
TABLE OF EVENTS IN THE LIFE OF PAUL THE APOSTLE.

A. D.		
5.	Born in Tarsus, in Cilicia.....	Acts, xxii. 3.
	A Roman citizen by birthright. A Pharisee.....	Phil. iii. 5.
	By trade a tent-maker. (Goat's hair—Cilicia).....	Acts, xviii. 3.
20.	At the school of Gamaliel, Jerusalem.....	" xxii. 3.
30.	Assists in stoning Stephen.....	" vii. 58.
	Makes havoc of the Church.....	" viii. 4.
36.	Goes to Damascus to persecute the disciples.....	" ix. 2.
	Baptized. Begins to preach Jesus the Crucified.....	" " 18, 20.
	Journey into Arabia; return to Damascus.....	Gal. i. 17, 18.
38.	Escape from Damascus in a basket (2 Cor. xi. 33).....	Acts, ix. 25.
	Goes up to Jerusalem. Disciples afraid of him.....	" " 26.
	Introduced by Barnabas. Preached the Lord Jesus.....	" " 27.
39.	Driven out of Jerusalem; goes to Tarsus.....	" " 30.
40.	At Antioch. Preaches to the Gentiles.....	" xi. 25.
	Disciples first called Christians in Antioch.....	" " 26.
	Two Roman, three Jewish scourgings (2 Cor. xi. 24–26).	" " 28.
42.	Agabus prophecies a famine.....	" " 30.
44.	Barnabas and Saul sent to Jerusalem with money.....	" xii. 25.
45.	Joined by Mark, Barnabas' sister's son.....	" xiii. 2.
46.	Barnabas and Saul "separated" for the work.....	" " 4.
	FIRST MISSIONARY JOURNEY. Antioch to Seleucia.....	" " 8.
	In Cyprus at Salamis. Paphos.....	" " 9.
	Saul's name changed to Paul. Elymas blinded.....	" " 13.
	Sailed from Paphos to Perga in Pamphylia.....	" " 14.
	Antioch in Pisidia. Discourse to the Jews.....	" " 46.
	The Gospel preached to the Gentiles.....	" " 50.
	Paul and Barnabas expelled from Pisidia.....	" " 51.
	They came to Iconium.....	" xiv. 6.
	To Lystra. A cripple healed.....	" " 13.
	The people propose to sacrifice to them.....	" " 19.
	Paul stoned, and supposed to be dead.....	" " 20.
	He recovers, and they go to Derbe.....	" " 21.
	Lystra, Iconium, and Antioch.....	" " 24.
	Passed through Pisidia to Pamphylia.....	" xiv. 25, 26.
	Preached in Perga, Attalia, and Antioch.....	" " 27.
48.	End of the first missionary journey.....	" xv.
50.	Visit to Jerusalem with Barnabas and Titus (Gal. ii.).	" " 22.
51.	The Council at Jerusalem.....	" " 35.
	Barnabas and Silas sent with Paul to Antioch.....	" " 36.
	Paul and Barnabas preach in Antioch.....	" " 41.
	THE SECOND MISSIONARY JOURNEY.....	" xvi.
	Paul and Silas go through Syria and Cilicia.....	" " 6.
	Derbe. Lystra. Timothy called to help.....	" " 7.
	Phrygia, Galatia, Mysia (Gal. i. 2).....	
52.	Forbidden by the Spirit to go into Bithynia.....	

A. D.

	Troas. Paul's vision, "Come over and help us".....	Acts, xvi. 9.
	Samothracia and Neapolis. Philippi.....	" " 12.
	Lydia of Thyatira baptized.....	" " 15.
	Slave girl cured of sorcery.....	" " 18.
	Paul and Silas whipped and imprisoned.....	" " 22.
	Delivered from prison.....	" " 25.
	Amphipolis. Apollonia. Thessalonica.....	" xvii.
	Jason persecuted on account of Paul and Silas.....	" " 9.
	They go to Berea.....	" " 10.
	Paul goes to Athens. Silas and Timothy remain.....	" " 15.
	Discourse to the Greeks on Mars Hill.....	" " 22.
	Dionysius and Damaris believe.....	" " 34.
53.	Corinth. Tent-making with Aquila and Priscilla.....	" xviii. 1.
	Silas and Timothy join him at Corinth.....	" " 5.
	The two epistles to the Thessalonians written.	
	Crispus and many Corinthians believe.....	" " 8.
	Paul before Gallio, the proconsul. Sosthenes beaten.....	" " 13.
54.	On the way to Jerusalem. At Ephesus.....	" " 18.
	Cæsarea. Jerusalem. Antioch. (Dispute with Peter, Gal. ii.)..	" " 22.
	THIRD MISSIONARY JOURNEY. Galatia and Phrygia.....	" " 23.
	Epistle to the Galatians written at Ephesus.	
	Apollon instructed by Aquila and Priscilla.....	" " 24.
56.	Paul baptizes and gives the Holy Ghost.....	" xix. 1.
	Two years in the hall of Tyrannus.....	" " 9.
	Special miracles wrought by Paul.....	" " 11.
	Books of divination burned.....	" " 19.
	Supposed visit to Corinth (2 Cor. xii. 14; xiii. 1).	
57.	First Epistle to the Corinthians written at Ephesus.	
	Plans another journey, and sends Timothy and Erastus.....	" " 21.
	Great tumult raised by Demetrius in the theatre.....	" " 23.
	Departs for Macedonia.....	" xx. 1.
	Timothy joins Paul at Philippi. (2 Cor. i. 1; xiii. 14).	
	Second Epistle to the Corinthians sent by Titus.	
	Travels through Macedonia as far as Illyria (Rom. xv. 19.)	
58.	Corinth. Epistle to the Romans.	
	Luke joins Paul at Corinth.....	" " 5.
	Troas. Eutychus killed by a fall, and restored.....	" " 12.
	By land to Assos; by ship to Mitylene.....	" " 14.
	Chios. Samos. Trogyllium. Miletus.....	" " 17.
	Coos. Rhodes. Patara, past Cyprus to Tyre.....	" xxi. 3.
	Paul urged not to go to Jerusalem.....	" " 4.
59.	Ptolemais (Acre). Cæsarea, at Philip's house.....	" " 8.
	Agabus prophesies Paul's danger at Jerusalem.....	" " 11.
	Fifth and last visit to Jerusalem.....	" " 17.
	Performs the Nazarite's vow in the Temple.....	" " 26.
	The Jews arrest him in the Temple.....	" " 30.
	Beaten by the Jews, rescued by the Romans.....	" " 32.
	Bound with chains.....	" " 33.
	Paul's defence, spoken in the Hebrew tongue.....	" xxii. 1.
	Persecuted for his mission to the Gentiles.....	" " 22.
	Saved by his Roman citizenship.....	" " 27.
	Before the council. Ananias the high priest.....	" xxiii. 1.
	The dispute between Pharisees and Sadducees.....	" " 6.
	Vision of the Lord Jesus. Paul cheered.....	" " 11.
	Conspiracy of Jews to kill him.....	" " 12.
	The plot exposed by his sister's son to Claudius Lysias.....	" " 16.
	Paul sent under guard to Antipatris.....	" " 31.
	Delivered to Felix at Cæsarea.....	" " 35.

A. D.	Accused by Tertullus.....	Acts, xxiv. 1.
	Paul defends himself before Felix.....	" " 10.
	Plot of the high priest to kill him (Festus).....	" xxv. 3.
	Paul before Festus.....	" " 6, 7.
	Paul appeals to Cæsar.....	" " 10.
	He is brought before Agrippa and Bernice.....	" " 23.
	Defends himself before the king and queen.....	" xxvi.
60.	Paul sent to Rome with other prisoners.....	xxvii.
	Sidon. Cyprus. Sea of Cilicia and Pamphylia.....	" " 5.
	Myra in Lycia, Cnidus, Crete, Salmone.....	" " 7.
	Fair Havens, near Lasea.....	" " 8.
Aug.	Storm in Adria. Claudia.....	" " 14.
	The ship lightened by casting overboard the tackle.....	" " 19.
	Vision of the angel by Paul.....	" " 23.
	Prophecies the events of the voyage.....	" " 26.
	All escaped safe to land. Ship wrecked.....	" " 44.
	A viper fastens on Paul's hand. Malta.....	" xxviii. 3.
	The father of Publius healed by Paul.....	" " 8.
	After three months they sail for Syracuse.....	" " 11, 12.
	Rhegium. Puteoli. Appii Forum.....	" " 13.
	Three Taverns.....	" " 13-15.
61.	Rome. In his own house.....	" " 16.
	He persuades the Jews.....	" " 23.
62.	Writes to Philemon, Colossians, Ephesians, and Philippians at Rome.	
63.	Goes to Macedonia (Phil. ii. 24).	
	Asia Minor (Phil. xx. ii).	
64.	Spain. Supposed visit (Rom. xv. 24).	
66.	Asia Minor (1 Tim. i. 3).	
67.	Writes First Epistle to Timothy from Macedonia.	
	Epistle to Titus from Ephesus. Nicopolis.	
68.	In prison at Rome. Writes Second Epistle to Timothy.	
	Beheaded in May or June.	



THYATIRA.

See Seven Churches.

MAP OF THE THREE ROUTES FROM JERUSALEM TO JOPPA.

This map was copied, by Dr. Robert Morris, from the French engineer's route survey for the proposed railway. It shows nearly every site, both ancient and modern, on the routes, or between them; and by its minute topography gives a good idea of the hilly nature of the district, and the courses of the wady (dry rivers).

In the article on Egypt it is mentioned that Shishak invaded Judæa, and took several cities, and tribute from Rehoboam at Jerusalem, the account of which has lately been deciphered on the Egyptian monuments. Shishak's name is written SHESHONK, and he is said to have been an Ethiopian. He is shown as presenting to the gods of Thebes the prisoners taken by him in war, each name (of a king, or city, or nation) being in an oval shield. Here are some of the names as they stand on the walls of the great temple at Karnak. The first name recognized was Judæa, (see "king of Judah," page 68) by Champollion, which gave the clue to the others.

The names not yet identified are omitted. There were 133 in all.

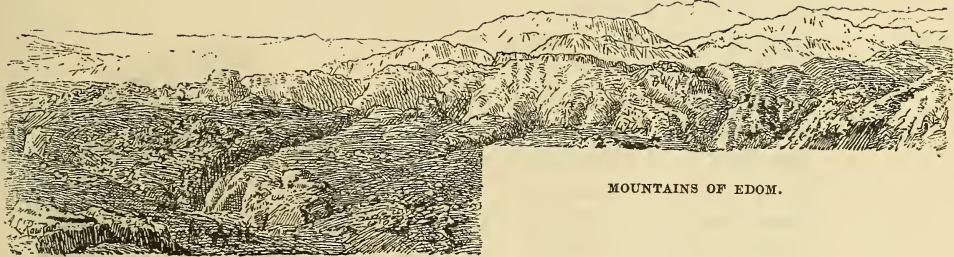
Egyptian.

Hebrew.

13. REBATA.	Rabbith?
14. TAANKAU.	Taanach.
15. SHENMA-AA.	Shunem.
16. BAT-SHENRAA.	Bethshan.
17. REHABAA.	Rehob.
18. HEPURMAA.	Haphraim.
19. ATERMA.	Adoraim.
22. MAHANMA.	Mahanaim.
23. KEBAANA.	Gibeon.
24. BAT-HUAREN.	Beth-horon.
25. KATMET.	Kedemoth.
26. AYUREN.	Ajalon.
27. MAKETAU.	Megiddo.
28. ATEERA.	Edrei.
29. YUTCH-MARK.	Judæa.
31. HAAANEM.	Anem?
32. AARANA.	Eglon?
33. BARMA.	Bileam.
36. BAT-AARMET.	Alemeth.
37. KAKAREE.	Kikkar (Jordan).
38. SHAUKA.	Shoo.
39. BAT-TEPU.	Beth Tappuah.
40. ABARAA.	Abel?
56. ATMAA.	Edom?
66. AA-AKMAA.	Azem, (great?)
68. PEHA-KRAA.	Hagarites.
69. PETTUSRAA.	Letusim?
72. MERSARAMA.	Salma?
73. SHEPERET.	Shephelah.
78. NAABAYT.	Nebaioth.
79. AATETMAA.	Tema.
83. KANAA.	Kenites?
84. PENAKBU.	Negeb.
85. ATEN-KETET-HET	Azem? (little?)
98. MERTMAN.	Duma?
103. HEETBAA.	Abdeel?
107. HAREKMA.	Rekem (Petra).
108. AARATAA.	Eldaah.
109. RABAT.	Rabbah?
110. AARATAAY.	Eldaa.
112. YURAHMA.	Jurahmeelites?
117. MERTRAAA.	Eddara.
119. MAHKAA.	Maachah?
124. BATAAAT.	Beth-anoth?
127. KETNA.	Golan?

This record of the conquest is peculiar to Egypt, and entirely independent of the Jews, or any of the writers of the Bible, and is a confirmation of the historical truth of 2 Ki. xxiii. 29, &c., and 2 Chr. xxxv. 20, &c.





MOUNTAINS OF EDMOM.

Aaron. The eldest son of Amram and Jochebed, brother of Moses and Miriam, of the tribe of Levi; was born B. C. 1574 (Hales, 1730), three years before Moses, and one year before Pharaoh's edict to destroy the male children of the Israelites. He married Elisheba (Elizabeth), of the tribe of Judah, by whom he had four sons, Nadab, Abihu, Eleazar, and Ithamar. He was the priest of the family by birthright, and "**Prophet**" or interpreter of Moses, by appointment. He went to Horeb after Moses, and assisted him in opening and enforcing his great commission—the liberation of their nation from Egypt. He always attended and supported Moses, except when he was led to make a visible image for the people to worship. The calf was a recollection of the Egyptian god Apis; and Moses destroyed it. After this, Aaron was consecrated **High Priest** of the nation. His sons, Nadab and Abihu, were destroyed for offering incense with unlawful fire, but he concealed his grief at their loss, as commanded. When Miriam murmured at Moses, in the desert, Aaron joined with her, but when she was afflicted with leprosy, he repented and asked forgiveness of God for her. At the time of the conspiracy of Korah, Dathan, and Abiram, against the priestly order, Aaron's office and authority were vindicated by the event of his staying the plague by offering incense, and by his rod having blossoms and fruit, while those of the chiefs of the other tribes gave no sign. Aaron showed his mistrust of the Lord at Meribah, with Moses, and was not permitted to enter Canaan, but died in Mount Hor, at the age of 123 years. The priesthood descended through Eleazar to the time of Eli, who was of the house of Ithamar, whose children held it to Solomon's time, when it was restored to Eleazar's house in Zadok.

Abraham (*father of a multitude*). He was first named Abram (*father of elevation*), which was changed, when he was 99 years old, at the time of the Promise. His father's name was Terah; and he was born in Ur, in Chaldæa, now called Mugheir, and had two older brothers, Nahor and Haran, and a half-sister, Sarah, whom he married (who was the mother of Isaac).

The evident intention of the Bible record is to present us the

Ex.	i.
	22.
	vi.
	23.
	iv.
	27.
	xxxii.
	23.
Lev.	viii.
	x.
Num.	xii.
	xvii.
	xx.
Gen.	xi.
	xii.
	xx.
	12.

Gen. xii.
3.

spiritual life of Abraham, as the *first* of the line of the **promise**, and, therefore, but a very few incidents are given of his dealings with the world.

Acts,
vii.

Abraham was 60 years old when his father's family left Ur and went to Haran (Charran, where his father Terah died, at the age of 215 years), and 75 when the promise was first made; and in obedience to it he went into the land of Canaan. His first camping-place in Canaan was under a sacred oak, near Shechem (see **Moreh** and **Shechem**), where he built an altar and received a distinct promise of the inheritance of the land by his posterity.

Gen.
xii.
7.

The promise was two-fold—temporal and spiritual:—that he should become a great and prosperous nation, and that in him “should all families of the earth be blessed” (in the Christ who was to be one of his descendants).

v. 2, 3.

Heb.
xii. 8.

His family at this time included Lot, whom he regarded as his heir, because he had no children of his own.

Gen.
xii.
10.

He soon after pitched between Bethel and Hai (Ai), where he built another altar to Jehovah. Going still “toward the south,” he was probably near Beersheba when the famine drove him into Egypt.

xiii.
2.

The Pharaoh heard of the beautiful Sarah, and with the power and privilege of a king placed her in his harem, giving her “brother” a magnificent “blessing” of cattle and servants. The deception which Abram practised in calling Sarah his sister instead of wife, led to great “plagues” in Pharaoh's house, and a discovery of the truth, when Abram was sent out of Egypt, much richer in cattle, silver, and gold; and with Lot, who had been with him, again camped in the Negeb, and also between Bethel and Hai.

7.

Their flocks, herds, and servants had increased to so great a number that it was necessary to separate Lot's portion, for the land was not able to bear them both without contentions among the servants. Therefore Abram generously gave Lot the choice of location; and Lot chose the plain of Jordan, and went to live in the city of Sodom.



ABRAHAM GIVING LOT HIS CHOICE OF COUNTRY.

The promise was then distinctly repeated; and the patriarch removed to the oak-grove of Mamre, near Hebron, where he built another altar.

Gen. xiii.
18.

In the account of his rescue of Lot from Chedorlaomer, king of Elam, Abrani is called **the Hebrew**; but it is supposed that his language must have been Chaldee rather than the Hebrew of the Old Testament. His family must have been very large at this time, for he could arm 318 of his *trained servants*. These raids and expeditions for reprisal or defence are common in the same region now; and the modern Bedouin is a distinct representation of the ancient patriarch, in habits, manners, and possibly faith, for they are not strict followers of Mohammed, and do worship the Most High God. On the return from the relief of Lot, Abram met Melchizedek, king of Salem, who seems to be almost the only native prince who worshipped a Most High God. (See Phœnicia.) He came out to meet the band with refreshments, blessings, and prayers; and Abram divided the spoil, giving him a tenth of it.

Eich.

The recovered property belonged, by their custom, to the rescuer; but Abram would not keep anything, not even a thread or a shoe-string, lest the natives should have a chance to claim that they had made him rich.

Gen.
xiv.

At Mamre, Abram's faith was made stronger by a repetition of the promise, and a prophetic announcement of the bondage in Egypt, and the deliverance.

xv.

Sarai despaired of bearing children herself, being 75 years old, and gave her maid Hagar, the Egyptian, to her husband, and Ishmael was born, who was to have been regarded as a son of Sarai; but the childless woman was tormented by an unforgiving jealousy of the favored mother Hagar.

xvi.

When Abram was 99 years old, the promise was renewed, and the distinction was made of temporal blessings for Ishmael, and spiritual for a son of Sarai. His name was changed to Abraham, as a sign that he should be a father of many nations; and his wife's name was changed to Sarah; and their son was to be named Isaac (*laughter*), as a memorial. The covenant of circumcision was renewed in Abraham and all his family and servants.

xvii.

Three months after this he entertained three men, who appeared to him in the dress and manner of the natives. This account is one of the most beautiful pictures of ancient customs, which have been continued to the present. The patriarch himself and his wife, with their own hands, prepared refreshments, and stood by them while they ate. The promise of a son was renewed to them; and when the destruction of the cities of the plain was made known to Abraham, he discovered that he had been entertaining angels unawares, and tried to save his nephew Lot and his family. The next morning, when offering the daily sacrifice, he looked toward Sodom, and saw by the ascending smoke that the cities were no more, but he probably felt sure of Lot's safety.

xviii.

Some time after this he pitched his tent in Gerar, where he repeated the deception which he had practised on Pharaoh 23 years before in

L. & B.
Vol. 1.

Gen.
xx.

Gen. xx.
ver. 16.

Egypt, and deceived king Abimelech, who discovered his mistake in a dream. Again the presents also were repeated; this time with a reproof to Sarah.

xxi.

This same year (1896 B. C.) Isaac was born, fulfilling a part of the promise. A feast was made on the day Isaac was weaned, when Ishmael excited the wrath of Sarah by mocking at her son; and Abraham, being urged by his wife and directed by God, sent Hagar and Ishmael into the wilderness, cutting off their inheritance.

xxii.

The trial of Abraham's faith, in offering his son Isaac as a burnt-offering, occurred when Isaac was 25 years old. This was the most severe test that was ever applied to a man's faith, and it was met by unqualified obedience.

xxiii.

Sarah died at Hebron two years after, at the age of 127, and was buried in the cave of Machpelah (see **Hebron** and **Machpelah**).

xxiv.

Abraham sent his old and faithful servant Eliezer to renew his family ties with his brother Nahor's family in Haran, where that very beautiful and touching incident of "Rebekah at the well" was enacted. This bright little picture, with its conclusion, comprises all the circumstances of a perfect marriage. The sanction of parents, the favor of God, the domestic habits of the wife, her beauty, kindness, modest consent, and her successful hold on her husband's love (even in the same tent with her mother-in-law).

xxv.

1 Chr.
i. 32.

Abraham had another wife, Keturah, who bore him several sons, probably during the time occupied by the other events which have been narrated, since Hagar was given to him. From these sons have descended several powerful tribes, whose names mark the map from the Euphrates and the Persian Gulf to Edom and the Red Sea.

Judg.
vi. 3.

The descendants of Abraham have been (and are now) truly as countless as the sands or the stars, but they have remained unchanged from the beginning, and as separate from all other people as oil from water. They have been blessed in temporal possessions, and in the knowledge of the Everliving God. His spiritual descendants seem now destined to even outnumber all the others, for the knowledge of the Bible and its faith is being distributed rapidly through the whole world.

Gal.
iii.

Rom.
iv.

James,
iii. 23.

He died at the age of 175 years, and was buried in the cave of Machpelah, by his sons Isaac and Ishmael.

To this day he is called the "Friend of God," and is revered alike by Jew, Mohammedan, and Christian.

Gen.

xxx.

xxxvii.

Joseph was the son of Jacob by Rachel, and was born in Haran, (near Damascus?) B. C. 1726. Of his youth, up to the age of 17, we know nothing; but at that age he had so excited the envy and hate of his brothers, by simply receiving his father's gifts and attentions, and by telling his ominous dreams, and also by his acts of filial fidelity, that his brothers, prompted by Judah, sold him for a slave, at Shechem, for 20 shekels of silver, to a band of Ishmaelites, who took him to Egypt. Reuben had intended to rescue Joseph, and had him cast into a dry pit, from which he might be taken afterward; but he was too late. His coat (of many colors) was a long tunic with sleeves,

striped, or embroidered. The brothers dipped this in a kid's blood, and sent it to Jacob, who was deceived by the trick, and believed Joseph had been killed by some wild beast.

The merchants sold him to Potiphar, an officer of Pharaoh's; chief of the executioners, a native of Egypt (B. C. 1709), in the reign of Thothmes III. (whose ring is engraved in the article **Egypt**).

In Potiphar's house he prospered, and rose to the highest position of honor and confidence. Being tempted by his master's wife, and honorably denying her request, he was falsely accused by her, and thrown into prison. Here he again prospered, and was advanced to the charge of all the other prisoners.

While in the prison, two other prisoners, a butler and a baker, dreamed dreams which Joseph interpreted. These accounts are interesting, because they agree with the manners of the ancient Egyptians, as recorded on their monuments.

Joseph begged the butler, when he should be restored to favor, as he showed from his dream, to think of him, and speak of him to Pharaoh; but he did not do so, until Pharaoh dreamed two prophetic dreams, which found in Joseph a successful interpreter, on the recommendation of the butler. He was then released, after two years' confinement. The dreams foreboded the approach of a seven years' famine; and on consultation with his advisers, Joseph was chosen by Pharaoh to exercise full power over all Egypt, except the throne, as one whose wisdom was of divine origin, in token of which he put his ring on Joseph's hand, invested him with royal garments, and gave him a new name, Taphnath-paaneah (savior of the world); and gave him for a wife Asenath, daughter of Potipherah, a priest of On.

He was now thirty years old. His two sons, Manasseh and Ephraim, were born during the seven years of plenty. His wisdom appeared when the famine was known to extend to "all lands" (*i. e.*, bordering on Egypt), and their people came to buy corn in Egypt. Among others, the ten brothers of Joseph came also, and he recognized them; but they did not know him, for he had probably adopted the dress and speech of Egypt, and besides, the boy of seventeen that they sold for a slave was now a man over thirty, and a governor.

Joseph severely tried and punished his brothers by calling them spies, putting them in prison for three days, and detaining one (Simeon) while the others returned with corn to Canaan, with orders to bring Benjamin down to Egypt. But even while pretending this severity his good heart caused him to weep; it may be as much from joy at seeing them, as from anxiety about Benjamin and his father.

As soon as Benjamin came his manner changed—with difficulty only could he act longer in a false character, and he gave orders to prepare for them to dine with him at noon (hiding himself to weep in his room). The account of the dinner agrees exactly with the monuments as to the customs of the Egyptians, which were also adopted by the Jews. Joseph was served by himself—his brethren by themselves, and the Egyptians also apart by themselves; and when each

Gen. xxxix.

Ps. cv. 17,
18.

Gen. xl.

Anc. Egypt. ii. 152.

Gen. xi. 13-16.
23.

xli. 56, 57.

xlii.

24.

22

one was seated in order, according to his birth-right, Simeon being released and with them, they wondered that any one should know their ages.

Joseph wished to try how far his brothers would be faithful to his father, and laid a plan to trap them and detain Benjamin by putting a cup in Benjamin's sack. And on being arrested when a little way out of the city, and brought back before Joseph, with Benjamin as the detected criminal, Judah showed the deepest regard for his aged father's feelings, and offered himself a ransom, that Benjamin might return to him. This, in the Scripture, is one of the most touching passages in the whole course of literature.

Joseph could bear it no longer, but made himself known to his brothers, and then his first question was, "Is my father alive?" and he hastens to relieve them of anxiety and fear, by showing them that it was God's providence that sent him to Egypt to prepare the way for their salvation from death by famine.

Pharaoh gave Joseph leave, and ordered him to bring his father and his household into Egypt; and accordingly they were brought and settled in Goshen, where Joseph met his father, honored him by presenting him before the king, and sustained him and his through the remaining years of famine.

Joseph's prudence and policy made Pharaoh absolute master and owner of all Egypt, by the sale of the stores which had been laid up during the years of plenty. This is the greatest social revolution recorded in history—the reduction of an entire nation to slavery or dependence by famine.

Jacob died, and Joseph had his body embalmed and carried to the cave of Machpelah.

Joseph's brothers feared him after their father's death, and coming near, begged his forgiveness, when he made the noble reply: "Fear not; I will nourish you and your little ones."

He lived to the age of 110 years, and saw Ephraim's children to the third generation; and Manasseh's also were brought up on his knees.

When he died, they embalmed his body, and put it in a coffin in Egypt. (B. C. 1616.)

He had reminded them of God's promise to bring them again into Canaan, and required them to carry his bones with them when they went. So they carried the body in the desert for forty years, and laid it in its final resting-place at Shechem.

Joseph is above all others the purest character known to history, (always excepting Jesus). Unlike David, Solomon, and any other, he left only good reports of his heart and hands. His trials, resistance to temptation, degradation, exaltation, saving his people, and confounding his enemies, mark him as a type of the Christ.

Joseph, the son of Heli, the husband of Mary, and the legal father of Jesus. The first fact that we learn of him is his descent from David. He is then mentioned as the betrothed husband of Mary. This custom of espousal was the beginning of marriage, and was made by the parents

Gen.

xliv.
18-34.xlv.
xlv.xlvii.
12.

13-26.

I. 15.

23.

26.

Josh.

xxiv.
32.

Matt.

i.

if the parties were under age. It was a public and formal proceeding, confirmed by oaths, and presents to the bride. Twelve months were allowed to pass before the marriage ceremony; and the betrothal could only be broken off by a bill of divorce. Mary was the daughter and heir of Joseph's uncle, Jacob.

The age at which marriage was legal was 18; but probably, then as now, in Palestine, many married much younger—from 12 years upward; so if this was a first marriage, with Joseph as well as Mary, they were most probably under 20 years, and it may be that Mary was only 15 to 18. During the twelve months after the betrothal, Joseph was grieved at the discovery that Mary was with child, and intended to divorce her as privately as possible; but being reconciled by divine instruction in a dream, he accepted her as his wife. Mary bore several children to Joseph, one of whom, James, became a disciple to Jesus, and was the first Christian bishop of Jerusalem. We have also the names of Joseph, Simon, and Jude. Of the daughters no names are given.

It has been supposed that he also took his brother Clopas' widow, also called Mary, to wife, to raise up children in his brother's name, according to the Jewish custom of the Levirate marriage; but the only ground for this is the desire to make it appear that Mary, the mother of Jesus, had no other children. Marriage and maternity are everywhere, in the Bible, respected as holy and honorable, except by the criminal.

Joseph was an artisan of some kind (the original Greek word meaning *smith*, or maker of articles out of any material); and it has been said that he was a carpenter, and that his son Jesus was taught the same trade. All handicrafts were held in honor, and they were learned and followed by the sons of the best men.

The decree of Augustus Cæsar, taxing all the people, required them to appear for that purpose at their proper place, according to their tribes; so Joseph and Mary were at Bethlehem (if they did not reside there) when Jesus was born. At the proper age for presenting the child in the temple, Joseph went with the child and his mother, and heard Simeon's and Anna's prophetic words. He was also present when the magi visited the child; and being warned in a dream, he "took the young child and his mother by night and departed into Egypt." On his return, after Herod's death, "he turned aside" and dwelt at Nazareth.

When Jesus was 12 years old, they went up to Jerusalem, to the annual feast of the Passover, and the incident of the child among the doctors occurred.

Joseph is not mentioned again in the gospels after this time.

It is supposed that he died before the crucifixion, from the words of Jesus when on the cross, recommending his mother to the care of the beloved disciple. The question of his neighbors at Nazareth, as recorded by Mark, seems to indicate that he was then dead.

Luke. Lucanus. Born at Antioch in Syria, and educated in the science of medicine. The tradition that he was a painter of portraits rests only on the word of Nicephorus. He is first noticed, in the Gospel, at Troas, from whence he sailed into Macedonia with Paul, going

Gen.
xxiv.
22, 53.

Matt.
i. 18.
24, 25.
xxvii.
56.
xiii.
55, 56.

Mark,
vi. 3.

Luke,
ii. 25.

Matt.
ii.
22.

John,
xix. 26.

vi. 3.
Col. iv.

14.
2 Tim. iv.

11.
Phil. 24.
Nic. ii. 43.

Acts, xvi. 10.
xx. 5, 6.
2 Cor. xiii. 18.
Acts, xx. 6—
xxi. 18.
xxvii. 1.
Phil. 24.
2 Tim. iv. 11.

Luke, i.
Acts, i.

Col. iv. 10.
Mark.

Acts, xii. 12.
1 Peter, v. 13.
Acts, xi. 27.
xii. 25.
xiii. 4, 5,
13.

xv. 37.
39.
2 Tim. iv. 11.

Papias.
Eichhorn.
Tholuck.
Lange.
Atford.

Eustace.

Eusebius.
Kitto.

Ex. vi. 20.

Acts, vii. 22.
Tradition.
Strabo, &c.
Ant. ii. 9, 7.

on as far as Philippi, where he remained six or eight years, doing good service as a preacher of the gospel, and writing his account, called Luke's Gospel. He joined Paul on his third visit to Philippi; went with him to Jerusalem, and to Rome; suffering shipwreck; visiting Syracuse, Puteoli, and Rome; continuing with Paul as his assistant till the end of his first imprisonment. The last glimpse of him is in Paul's testimony to his faithfulness as a constant friend and co-laborer. Nothing is known of his death. His writings were the Gospel called by his name, and the Acts of the Apostles. His style was more finished, and there is more classical skill and greater variety in the composition and matter of his work, than is found in the writings of Matthew and Mark. (See **Ephesus** for the tomb of Luke.)

Mark. "John, whose surname was Mark." A native Jew of Jerusalem, and cousin of Barnabas of Cyprus. It is supposed that he was the "young man" of Mark xiv. 51, 52, who followed Jesus when he was arrested. (For the expression 'naked,' the text just quoted, see the article on **Dress**.) Peter went to his mother's house when he was released from prison by the angel, and probably was the means of his instruction and conversion, for he calls him his (spiritual) son in his letter to the strangers from Asia. Mark went with Barnabas and Saul (Paul) when they returned to Antioch from their mission of relief to the Church in Jerusalem, as far as into Cyprus; but when they proposed to go throughout the dangerous regions of Asia (see **Seven Churches**), he left them at Perga and returned home. He was the cause of the separation of Barnabas and Paul, for Paul would not forgive his former desertion, nor trust him again (although he did after that), lest he might desert them in some critical time. Mark therefore went with Barnabas to Cyprus. Mark afterward became a 'comfort' and 'profitable' to Paul in the ministry, and was sent for by him to come to Rome, probably from Asia Minor, where he had been at Colossæ.

Here the Gospel account ends, and tradition only supplies a few hints as to the rest of his life. It is said that he translated the Aramaic original discourses of Peter into Greek; that he was Peter's assistant, speaking or writing as dictated to by him; that after Peter's death he visited Egypt, and there published his Gospel, and founded a church in Alexandria; and died there in the 8th year of Nero, as a martyr, from whence his remains were conveyed by the Venetians, A. D. 827, to Venice, where they now lie.

It is expressly stated that Mark's Gospel is a record of Peter's statements made during his many public discourses, without special order or design.

Moses was the son of Amram and Jochebed, of the tribe of Levi. Aaron was his brother, and Miriam his sister. The name Moses (*Mosheh* in the Hebrew of Ex. ii. 10), means drawn out of the water, and was given him by the princess who found him in the papyrus boat, where his mother had put him. He was brought up and educated as an Egyptian, at Heliopolis, as a priest, with the name of *Osarsiph* or Tisithen, and became familiar with Greek, Chaldee, and Assyrian litera-

ture. The great importance of selecting proper nurses may be learned from the history of Moses, whose mother, a Hebrew woman, nursed him, although he was brought up by the Egyptians; and when he became of age he chose the religion and people of his own race, although he was offered a place in the Pharaoh's family as an adopted son.

He became the champion of his people from the first, and showed his compassion for their sufferings by killing one of the task-masters who was abusing a Hebrew. Pharaoh would have punished him with death for the murder, if he had not fled into Arabia, and 'sat down by a well' in the land of Midian, where his first act was to defend the daughters of Reuel (Jethro), a priest of Midian, against their oppressors, the shepherds. (See **Midian**.) He became a shepherd in the service of Jethro, and married Zipporah, his daughter, by whom he had two sons, Gershom and Eliezer. During the seclusion of his shepherd life, in the valley of Shoayb (or Hobab), he received a divine commission to deliver his people Israel from the Egyptian bondage, and at the same time the divine name **Jehovah** (*Heb.* YEHEVEH = self-existence), which was explained to him, and a confirmation of his mission in the three miracles of the burning bush, the serpent rod, and the leprous hand. Supported by his brother Aaron, sustained in a wonderful way by the miracles of the ten plagues, the last of which was the most terrible, in the death of the first-born in all Egypt, Moses led out the Israelites to the east side of the Red Sea, blessed with liberty and a large tribute from their late oppressors.

On this occasion Moses wrote his first recorded poem. His sister Miriam also sang a song, the title, or subject only, of which is known.

Moses was at this time eighty years old. His life during the next forty years is a part of the history of the Israelites, inseparable, and for thirty-eight years entirely unknown. He died at the age of one hundred and twenty, and was not careful of his memory, leaving no monument of stone to mark his grave, which is unknown.

Moses is the only character to which Jesus compares himself, as a revealer of a new name of God, and the founder of a new religious faith, as a lawgiver, and as a prophet; and they both were misunderstood in their office as peacemakers; and the death of Moses suggests the ascension of Jesus.

The laws framed by Moses have influenced and even controlled the larger part of civilized mankind since his time; and the religion which he found scattered in traditions and shaped into a beautiful system still holds millions to its faith; while its successor, Christianity, claims present hold of a large part of mankind, and promises a universal sway in the future.

Besides the song on the passage of the Red Sea, Moses wrote others, of which only fragments have been preserved

1. *A war-song against Amalek:*

"As the hand is on the throne of Jehovah,
So will Jehovah war with Amalek
From generation to generation."

Heb. xi.
24.

Ex. ii. 11.

xviii. 12.
21.

xviii.
3, 4.
Tradition.
iii.

iv.
v. vii.,
to xii.

xv.
Rev. xv.
2, 3.

Deut.
xxxiv.

xviii. 15.
Acts, vii. 37.
John, v. 46.
Heb. iii.
xii.

Ex.
xvii.
16

Ex. xxxii.
18.

2. *On the revelries at the calf-worship at Sinai :*

“Not the voice of them that shout for mastery,
Nor the voice of them that cry for being overcome,
But the noise of them that sing, do I hear.”

Deut. xxxi. 22.
xxxii.
1-44.
xxxiii.
1-29.

3. The songs recorded (and lost) in the Book of the Wars of the Lord, and the fragment of the Song at the Well, in Moab.

4. The Blessing on the Twelve Tribes, which contains a concise statement of the characteristics of the different tribes.

5. The 90th Psalm (if not also some others following), which is a sublime view of the eternity of God, which he describes as more enduring than the “everlasting” mountains.

Hosea,
xii. 13.

Moses is called a prophet by one of the later prophets.

The word translated *meek*, in Num. xii. 3, means *disinterested*, which describes Moses better. He always forgot himself when the good of his people was to be served. Gave up his position in Pharaoh’s house; avenged his people’s wrongs; desired Aaron to take the lead; wished all were gifted as he is; offered that his name be blotted out to save his people, when he was offered the promise of Abraham; not his sons, but Aaron’s, were raised to the honor of priests, nor even to leaders, for after his death the leadership passed to Joshua, of another tribe; and although he earned the title of the father of his people, yet they were never called the children of Moses, but of Abraham.

1 Chr. iii. 51.

2 Sam. xii. 25.

1 Ki. i. 5—

Cant. v. 10.

x.
22.

14.

2 Chr. viii.
ix. 10.

Solomon. In Hebrew it is Shelomoh (*the peaceful*). The youngest son of David and Bathsheba. He was educated under the care of Nathan, the prophet, in all that the priests, levites, and prophets had to teach, and was named by him Jedidjah (*loved of Jehovah*). He was only looked upon as the heir of the throne after Absalom’s revolt and death; and only after Adonijah endeavored to seize the throne Solomon was anointed by Nathan, and solemnly acknowledged as king, at the age of 19 or 20, 1015 B. C. David died soon after. From that time his history is nearly that of the nation. It is supposed by some that his personal appearance is the subject of the Shulamite’s language in the Canticles. His great wealth, which had been accumulated by David through many years, cannot be computed by our system, because the figures in the original accounts of the sum set apart for the Temple are uncertain, and vary in the two records; in 1 Chr. xxii. 14, the sum being stated at 100,000 talents of gold, and 1,000,000 of silver, and in chapter xxix. 4, at 3,000 talents of gold, and 7,000 of silver. The sources of this wealth were many, for Solomon was a merchant as well as a monarch. The exports were wheat, barley, oil, wine, wool, silk, hides, fruit, and other articles. His ships (in care of or assisted by the Tyrians) navigated the Mediterranean and the Red Sea, and to the regions beyond; trading in gold, precious stones, ivory, apes, spice, and scented woods. Besides the ships, caravans of camels were probably used across the Syrian desert, and to the Red Sea and Egypt: which called for the building of Tadmor (Palmyra), and the fortifying of Thapsacus, on the Euphrates, and Eziongeber on the Red Sea.

The visit of the Queen of Sheba was one of the results of this commercial intercourse, and her very rich presents show the extreme value of their trade.

Solomon's fame was established by the building of the great temple at Jerusalem; but besides that he built his own palace, the queen's palace, the house of the forest of Lebanon, a grand porch, and the porch of judgment (law court). He had increased the walls of the city, and fortified Millo and other strongholds in different parts of the land.

In the work of building the temple especially (and probably in all others) he employed slaves, of whom the Jews held at that time no less than 153,600, who were, it may be, Hittites. In this he followed the example of the Pharaohs, as he did also in state ceremony and display.

As soon as Nathan and Zadok, his father's counsellors, were dead, he began to lower the standard of religious purity, by building shrines to heathen gods, although two sons of Nathan and a son of Zadok were among his advisers. (See Jerusalem.) This grant of indulgence to his heathen wives might have had a political motive. It is quite probable that Solomon himself was a believer in, if not an actual practiser of, the soothsayer's or magician's arts, for which he has, from his time to the present, had a reputation everywhere in the East.

It is in accordance with Eastern royalty that Solomon sometimes acted as a judge in cases of oppression, as in the case of the two children; and it may be that his porch of judgment contained his stated council and judicial chamber.

His harem was established on a magnificent scale; and he made a grand display of the chief luxury of wealth, in the number of his women, and especially in marrying an Egyptian princess. By these practices, and the idolatries which his foreign wives led him into, he lost the hearts of the prophets, and lost for his posterity the rule of the ten tribes. The most of this evil is charged by some to the influence of his mother, Bathsheba, who was grand-daughter to Ahithophel, who was renowned through all Israel for worldly wisdom and political sagacity.

It is to be regretted that we have not more of the writings of Solomon, and also that we do not even know certainly what he wrote of the books that are now attributed to him. After the return from the captivity, the Rabbis of the Great Synagogue made extracts from the well-known books of law, history, poetry, and proverbs, accepting and preserving only a small part. These represent in the Canticles the young man, passionate but pure; in the Proverbs, the middle-aged man, with a practical, prudential thought, searching into the depths of man's heart, resting all duty on the fear of God; and in the Preacher, the old man, who had become a moralist, having passed through the stages of a philosopher and of a mystic, now made confession of his "crime of sense," and he could only realize that weariness which sees all earthly things only as vanity of vanities.

The immense influence which Solomon produced, on his own and later ages, is seen in the fact that men have claimed his great name for even the noblest thoughts of other authors—as in the Book of Wisdom,

1 Ki.
x.

1 Ki.
vi.
2 Chr.
xxxii.
5.
viii.

2 Chr.
ii. 17.

1 Ki.
xi.
33.

iii.
16.

xi.

Koran.

Ant.

viii. 2.
5.

Origen.

Ewald.

Lane.

and possibly in Ecclesiastes—and have woven an endless fabric of fantastic fables, Jewish, Arabian, and Christian. Spells and charms of his invention (of which the famous *seal of Solomon* is an example) are supposed to have a power over disease, and evil spirits, which he conquered and cast into the sea; and magicians have “swarmed” in the old world, who mingled his name in their incantations. His wisdom interpreted the speech of birds and beasts; and he knew the hidden virtues (mystic) of plants. His magic ring revealed to him the past, the present, and the future. And finally, all vast works, especially of architecture, of past time, whose history is lost, are credited to him.

Matt.

vi. 29.

The New Testament does not add to our knowledge of Solomon, but gives us his true measure as a man and king, in a single sentence, which declares that in the humblest work of God, as a lily, there is a grace and beauty and purity not equalled by all Solomon’s glory.

2 Ki. xvii. 29.

Kitto, (*Sam.*)
Smith’s Dic.

The **Samaritans** are descendants of the people who were placed in the country by the Assyrian king (instead of the Jews who were carried away), who mingled with the few Jews who had been left. They brought idolatry with them from Assyria, but asked for and were supplied with a Jewish priest not a Levite, who lived at Bethel, the chief place of the calf-worship.

Ezra, iv. 2.
John, iv. 9.

The enmity between them and the Jews began when they were refused the privilege of assisting in rebuilding the temple, and they built a temple for themselves on Mt. Gerizim, in the time of Alexander the Great. This was destroyed by John Hyrcanus, B. C. 129, with the city of Shechem.

Josephus.

In the fifth century there was a Christian church on Gerizim, now ruined.

Tristram: Land
of Israel,
p. 153.

The only place of Samaritan worship in the world is in a synagogue at *Nablus* (Shechem). Their copy of the Pentateuch is of great antiquity, is carefully guarded, and almost worshipped.



SAMARITAN PRIEST—SHECHEM.
Reading the Sacred Roll.

THE TWELVE APOSTLES.

IN THE ORDER AS GIVEN BY MATTHEW.

Peter. Originally SIMEON, or SIMON, *heard*. (Cephas, *a stone*—Peter, *a rock*.) The son of Jonas, and a native of Bethsaida, in Galilee. He was married (his wife's name was Concordia?) at the time of his call to follow Jesus; and lived with his mother-in-law, at Capernaum. He was a fisherman, and was fishing with his father and brother Andrew when Jesus found him. Peter and his brother Andrew were probably disciples of John the Baptist. Peter, James, and John only, of the twelve, were witnesses of the transfiguration and the agony in Gethsemane.

It seems that Peter was more intimate than any of the other apostles with Jesus, for the tax-collector asked him if his Master paid tribute; and to him and John was given the duty of providing the lamb for the paschal supper, although Judas carried the purse.

Peter walked on the Sea of Galilee; but his heart failed, and he cried for help. He frequently declared his faith in Jesus, although he was disappointed that the Christ was not the temporal prince that the Jews had looked for. He first refused to have Jesus wash his feet; but when he learned that it was a symbol, he wished to have his hands and head washed also. He boldly and vauntingly avowed his attachment to Jesus, and offered to lay down his life for Him, and then disgracefully denied Him the same day, and wept bitterly when conscious of what he had done. Jesus forgave him, accepted his renewed professions, and gave him a new commission to work in his cause. /

After this time his character changed. Instead of a hasty zeal, he showed a sober dignity. He first proclaimed salvation through a crucified Saviour; and when arrested, with the others, boldly declared his faith and purpose before the Sanhedrim.

He, by a miracle, punished with death two who tried an experiment on the omniscience of the Holy Ghost; and rebuked Simon the magician, at Samaria, who wished to buy the secret of working miracles.

At Joppa he was taught, in a vision, that the ancient ritual distinctions of clean and unclean were abolished.

Herod put him in prison, at Jerusalem, and he was released by an angel.

He first advocated an exemption from the ceremonial law of Moses.

Paul rebuked him for timidly dissembling on the question of the equality of the Jews and Gentiles, at Antioch.

Here the Gospel history ends, and we have tradition only for the rest of his life, which says that he travelled as (Paul did) among the cities and churches to which his epistles are addressed, in Pontus,

John, i. 44.
Matt. xvi. 17.
viii. 14.
Luke, ix. 28.
Matt. xvii. 24.
Luke, xxii. 8.
Matt. xiv. 22.
xvi. 13.
ib. 22.
John, xiii. 4.
36.
Mark, xiv. 29.
Matt. xxvi. 75.
Acts, iv. 1-22.
v. 1-11.
viii. 14.
x. 1.
xii. 3.
xv. 6.
Gal. ii. 11.
Origen.

1 Peter,
v. 13.
Tertullian.

John,
i. 44.
35, 36.
41.

Mark,
i. 14.

John,
vi. 8.
xii. 22.

Matt.
iv. 21.
Mark,
1-19.

ix. 2.
v. 42.
xiv. 33.
xiii. 3.
x. 35.

Matt.
xx. 20.

Mark, i. 20.

Matt. xxvii.
55, 56.

John,
xix. 27.
xviii.
15, 16.
xiii. 23.

Luke, v.
5, 6.

John,
xxi. 6, 7.

Rev. i. 9.

Luke, ix. 54.

Galatia, Bithynia, Cappadocia, and Asia; that he visited Rome, and was made bishop of the church there, and suffered martyrdom under Nero, being crucified with his head downward.

Andrew. Brother of Peter and native of Bethsaida, in Galilee. He was first a disciple of John the Baptist, but followed Jesus on John's testimony, and informed his brother Peter of what he had found—that Jesus was the Christ. It appears that he did not leave his business of fishing until some time after. He was present at the feeding of the 5,000 at Jerusalem, when the Greek Jews wished to see Jesus; and, with others, on Olivet, asked privately of Jesus what he meant by his strange words about destroying and rebuilding the temple. Of his after-life and death nothing is recorded. Tradition says he preached in Scythia, or Achaia, and was crucified on a cross, now called St. Andrew's, which is of a peculiar shape (X).

James and John. Natives of Bethsaida, on the Sea of Galilee, the sons of Zebedee and Salome. They were acquainted with the character of Jesus as the Messiah, before their call to be apostles. They (with Peter) were especially favored on several occasions by Jesus;—at the Transfiguration; the restoration of Jairus' daughter; in the garden of Gethsemane; and with Andrew at the discourse on the fall of Jerusalem. They were mistaken, as well as others of the twelve, in their idea of the nature of the mission of Jesus, and joined their mother in an ambitious request for dignity and honor in the expected temporal kingdom. Their zeal earned them the name of Boanerges, *Sons of Thunder*. James was the first martyr among the twelve. **John** was afterward called the **Divine** and the **Revelator**, from his writings. Neither he nor his parents were poor, since they kept hired servants; and his mother contributed to the support of Jesus, and John received Mary, the Lord's mother, into his own house at Jerusalem, after the crucifixion. He was also acquainted with the high priest, and received as one of the higher classes, having social privileges.

Jesus loved John, who was the youngest of the twelve. Twice he showed himself to him as the Lord, by a miracle touching his own occupation, that he could understand without doubt; and he probably was more intimate with him than any other, as the leaning on his bosom at the last supper would imply. After the ascension, Paul found him living in Jerusalem, where he seemed to be a pillar in the Church; and he was yet there when Paul was at Ephesus, A. D. 58. After Paul left Ephesus, John was sent there, about A. D. 65; and from there he was exiled to Patmos, where he wrote the Apocalypse, about A. D. 96. (See Patmos and the Seven Churches.) Polycrates (writing about A. D. 200), calls him a martyr, but the place, time, and manner were not recorded. His three epistles show us that he was pastor of a large diocese, and made many journeys of pastoral visitation. His age has been stated at 100 by Jerome, and 120 by Suidas. He is described as a mild man, affectionate and even effeminate; but true to his Oriental blood, he sometimes fired up, as he did against the Samaritans when they rejected Jesus.

Philip. One of the twelve apostles. A native of Bethsaida, in Galilee. He became a disciple of John the Baptist, and was the fourth of the twelve in the order of his call. He introduced Nathanael, who was afterward called Bartholomew, the fifth apostle. Jesus asked Philip where bread was to be found for feeding the 5,000, and Philip did not even suspect the real source; nor did he seem to know the spiritual character of Jesus and his teaching much later, when he said to him, "Lord, show us the Father," and he had heard the voice from heaven, which was sent for the especial instruction of such as were so slow to perceive the light,—although he was at Cana when the water was made wine. He consulted with Andrew before gratifying the request of the Jews from Greece to see Jesus (out of curiosity only?) Philip was with the other apostles in that "upper room" at Jerusalem, after the ascension, and on the day of Pentecost.

John, i. 44
vi. 5.
xiv. 8.
Acts, i. 13.

Tradition says he preached in Phrygia. There is no account of his death.

Philip, the Evangelist. A resident (in the latter part of his life) of Cæsarea, where he had a wife and family, of whom four daughters are mentioned as singers. He was one of the **seven deacons** of the church in Judæa. After Stephen was stoned he went to Samaria, where he baptized the magician Simon. From there he was sent by Peter to Gaza, and on the way (at Ain Karim?) he baptized the Ethiopian eunuch. His tour extended from Azotus to Cæsarea, where he settled, and was visited by Paul, Agabus, and others. His death is not recorded.

xxii. 8, 9.
Eph. iv. 11.
2 Tim. iv. 5.
Acts, viii.
xxi.

Bartholomew (*son of Tulmai*). Born at Cana of Galilee. One of the twelve. His real name was Nathanael, the son of Talmi. When introduced to Jesus, by Philip, Jesus said, "Behold an Israelite indeed, in whom there is no deceit," thus making his name almost a synonym for sincerity. He was among the twelve after the resurrection, at the Sea of Tiberias, when Jesus appeared to them; and he witnessed the ascension. Tradition says he preached in Arabia Felix, having Matthew's gospel, and was crucified in Armenia or Cilicia.

John, xxi. 2.
i. 47.

Thomas (*a twin; Greek, Didymus, a twin*). Lydia was his twin-sister). A native of Galilee. It has been suggested that he was a twin-brother of Jesus, but there is no proof that he was any relation to him. He was slow to believe, weighing the difficulties of the case, of a desponding heart, but ardently attached to his Master. He was ready to go with Jesus into any danger, but was incredulous about the unknown future; and after the resurrection, he would and he could only believe after he had seen and felt the very wounds made by the nails and the spear. He was one of the seven apostles who saw Jesus at the Sea of Galilee, and met with the others in the "upper room" after the ascension. Tradition says he preached in Parthia, was a martyr, and was buried at Edessa. The church in Malabar claims him as its founder, and shows a tomb as his.

Acts, i
Matt. x. 3.
John, xxi. 2.
xi. 16.
Dr. Arnold.
John, xiv. 5.
xx. 25-28

Matthew (*Mattathias, the gift of Jehovah*). Is only mentioned at the time of his call to be an apostle, when he was in "the receipt of custom." Mark gives him another name—Levi, the son of

Acts, i. 13.
Butler.
Matt. ix. 9.

Mark,
ii. 14.
iii. 18.

Luke,
v. 27.

Matt.
x. 3.

Acts,
i. 13.

Matt. xxvii. 56.

Mark, iii. 18.

Luke, vi. 15, 16.

Matt.

x.

John,
xiv. 22.

Luke,
vi. 15.

Acts, i. 13.

John,

vi. 71.

xiii. 2.

26.

vi. 64.

xii. 4, 6.

Matt.

xxvii. 4.

Whately.

Matt.

xxvii. 5.

Acts, i. 25.

Winer.

Stier.

Jude 1.

Gal. i. 19.

Matt. xiii.

55.

Alpheus, who has been supposed to have been the same as the Alpheus the father of James the Less, but without reason. On his call he gave a feast by way of a farewell to his friends, to which Jesus was invited. His humility is seen in his styling himself "the publican." He was with the other apostles after the resurrection. After this there is no record of him or his acts. It is not known how or where he died.

James the Less, son of Alphæus, or Clopas (the two names being derived from the same origin, and meaning one person), and Mary. He has by some been called the brother of Jesus, the same as James, the brother of Jude; but he was not so related.

Jude. Judas. Also called Lebbeus and Thaddeus. One of the twelve. He is only mentioned as among those who could not see the spiritual kingdom of Jesus. Of his life, labors, and death we know nothing. Tradition says he preached at Edessa, and died a martyr there.

Simon Zelotes. The Canaanite—*i. e., the zealous*. Not one fact is recorded of him besides his call to be one of the twelve.

Judas Iscariot. (From **Kerioth**, his native place.) Called also the son of Simon. Jesus called him to be a disciple, knowing his treacherous character, probably for a peculiar service. He is called a traitor and a thief by his brethren, which charges seem to be proved by his own confession, that he had "betrayed the innocent." The amount of his bribe is computed at about 15 dollars, the 30 pieces being either shekels (Ex. xxi. 32), or tetradrachms, equal in value. (See **Money**.) It has been conjectured that Judas supposed he should earn a reward equal to that of any of the apostles, by hastening the time when Jesus would be compelled to declare himself to the world openly, and with power, as its rightful king, the Son of David, and that he never dreamed even of causing the death of his Master; he might have even supposed that he would never die; and while the other apostles believed and wished for a temporal kingdom, Judas only acted on his belief. Some have doubted that Judas received the symbols, bread and wine, with the others. The different accounts of his death are probably fragments of more minute records which are lost. All human actions appear in the Bible in two lights—as free and separate, and as links in a long chain of causes and effects, the beginning and end of which are known only to God.

Jude, the author of the Epistle called by his name, was a brother of James (and of Jesus). When and where the letter was written is not known; but probably late in his life (v. 17), and yet before the destruction of Jerusalem. Of his death there is no record.

M O N E Y.

THE earliest records of money refer not to coins but to certain weights. Thus Homer speaks of barter and weighing masses of gold, but never mentions coins.

The first mention of money in the Bible is of the 1000 pieces of silver that Abimelech gave Abraham for Sarah's use (Gen. xx. 16), and of Abraham's wealth (xxiv. 35); unless Job lived before him, when the "kesitah and a ring of gold," which each of his friends gave him after his restoration to health and the favor of God, would be earlier in date. When Abraham bought the cave of Machpelah he weighed the silver paid to Ephron, 400 shekels of silver, current with the merchant (Gen. xxiii. 16). Jacob paid 100 kesitahs for a field at Shalem to the sons of Hamor, Shechem's father (Gen. xxxiii. 19). A kesitah is supposed to have been a piece of a certain weight stamped with the figure of a lamb=kesitah.

Achan stole 200 shekels of silver, and a "tongue" of gold of 50 shekels weight (Josh. vii.).

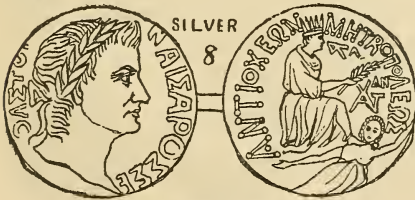
In all ages in the East jewels have been a recognized means of storing up wealth, and gold and silver ornaments were counted as so much weight, as in the case of the presents to Rebekah (Gen. xxiv. 22). Egyptian money was in rings, and is so pictured on the monuments. The sons of Jacob carried *bundles* of money of certain weight to Egypt to buy corn (Gen. xlii. 35, xliii. 21). The Midianites were spoiled of "jewels of gold, chains and bracelets, rings, ear-rings, and tablets," weighing 16,750 shekels (Num. xxxi. 50-52). The threshing-floor of Ornan the Jebusite was bought by David for 600 shekels of gold by weight (1 Chr. xxi. 25).

Jehoiada "took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, and the priests put therein all the money . . ." (2 Ki. xii. 9), being the first mention of a "contribution-box," dating as old as 850 B. C., when the small pieces *may* have been coins.

Coins, or small divisions of money recognized by a standard, must have been in use in Saul's time, for his servant said he had only the fourth part of a shekel to give the prophet for the customary present (1 Sam. ix. 8); and half a shekel was the regular yearly Temple-dues for atonement (Ex. xxx. 13, 15).

The invention of coins is credited to the Lydians by Herodotus (i. 94), especially of gold; and to Phidra of Argos, 860 B. C., in the island of Ægina, of silver, by the Parian Chronicle (a series of inscriptions on Parian marble, dated 200 B. C.).

The earliest coins in use in Palestine, 450 B. C., were the Daric, of Persia (Ezra, ii. 69; Neh. vii. 70; 1 Chr. xxix. 7). The Persians also struck the coin known to the Greeks as the stater (*standard*), and a silver coin called *siglos* (Neh. v. 15, x. 32).

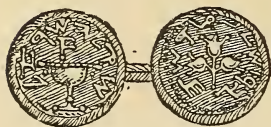


Tribute-money found in the fish (Matt. xvii.).



DARIC.
King of Persia.

There are in the Paris, Gotha, and British Museums coins of Scythopolis (Bethshan), Joppa, Sycamina, Ascalon, and Philadelphia, of the date of Alexander, 350 B. C. The first coins struck by the Jews were by Simon Maccabeus, a privilege granted by



SILVER SHEKEL.

Vase. Year 1.
Shekel of
Israel.

Jerusalem
the Holy.
Aaron's Rod.

Antiochus VII., 139 B. C.; and on account of this and other rights decreed to them, they dated their coins and contracts from this year. "In the first year of Simon, benefactor of the Jews, High Priest" (1 Macc. xiii. 34, 42; Ant. xiii. 6). The bronze



BRONZE SHEKEL.

Year Four. Half. Redemption of Zion.
Two branches Citron. Palm between Baskets.

shekel of the fourth year was probably struck (B. C. 136) in a time of distress, caused, it may be, by the war against Antiochus. Eleazar, son of Simon, struck coins both

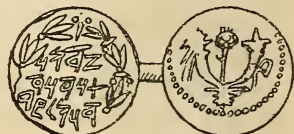
of silver and bronze. It is supposed that this specimen is an imitation of two ancient coins, copying only one side of each, the vase from one and the bunch of grapes from the other.



SILVER SHEKEL.

Eleazar the Priest. First Year of the
Vase. Palm. Redemption of Israel.
Branch. Cluster of grapes.

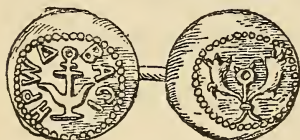
Jehonathan, the high priest, struck coins between B. C. 105 and B. C. 78, of which many are still left. The



BRONZE COINS.

Jonathan, High Priest. Olive Wreath.
Friend of the Jews. Cornucopia.

money of Herod is less interesting, because of its Greek character, and being of bronze or copper only. The farthing of the New Testament was the smallest of his



BRONZE FARTHING.

Herod Bac. Two Cornucopia.
Anchor. Pomegranate.

coins, unless the lepton, or mite, was still smaller. A lepton of Tiberius Cæsar and Julia Cæsar is also extant. Either of these would answer to the requirements of the text in Mark, xii. 42, where the original means "she threw in two *leptra*, which is a *quadrans*," as though two mills, or mites, were equal to the quarter of a cent.



BRASS LEPTON OF HEROD.

Herod. Ethnarch.



BRASS LEPTON, OR MITE.

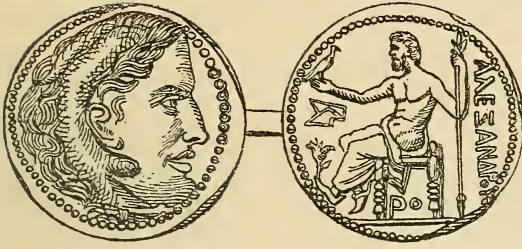
Tiberius Cæsar. Juli. Cæsar.

Such very small coins are now found in great numbers among ancient ruins in Palestine, and are nearly all of bronze. The Arabs and Turks also use pieces, called *para*, that are very much like fish-scales in size and thickness. A silver coin of Herod Agrippa has as new emblem, the state umbrella, peculiarly oriental.

The coin which Peter found in the mouth of the

fish, when wanted for tribute, was the *stater* (*standard*), or *tetradrachm*, almost the only Greek imperial silver coin in the East at that time, and equal to the shekel, which had gone out of use. They were struck by nearly every ruler, but especially by Alexander, who issued

SILVER COIN OF HEROD AGRIPIA.
Bacileos Agripa. Three ears of wheat
State Umbrella. L. S. Year 6.



TETRADRACHM OF ALEXANDER THE GREAT. B. C. 350.

them of this weight and value. A few years since, some workmen, digging in a garden at Sidon, found several copper

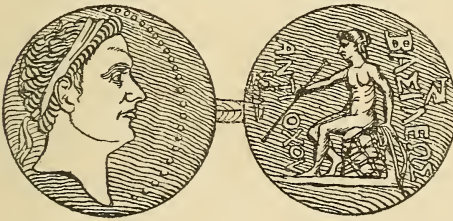
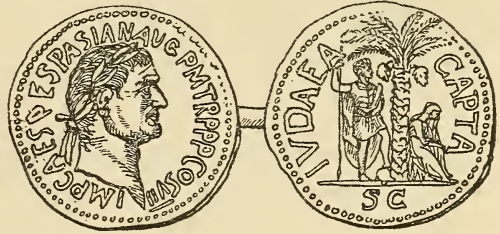


SILVER DENARIUS OF TIBERIUS CÆSAR.

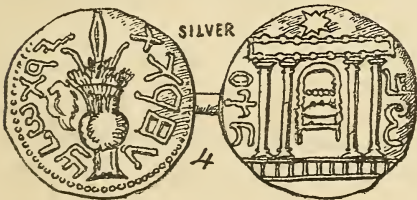
The penny paid the laborers in the Vineyard (Matt. xx.).

pots full of gold coins of Alexander and Philip his father, said to have been near 8,000 pieces in all (L. and B., i. 194; Job, iii. 21; Deut. xxxiii. 19; Prov. ii. 4).

The tribute-money (Matt. xxii. 15-21) bore the head of a Cæsar, Tiberius or some earlier one, like the stater above, or the denarius, which was the "penny" paid to the laborers in the vineyard. This was first coined B. C. 269, at Rome, and was worth fifteen cents, which was the day-wages of a laborer and of a Roman soldier.

TETRADRACHM (ATTIC TALENT) OF ANTIOCHUS III.
Piece of money paid Judas.COPPER COIN OF VESPASIAN.
Judea mourning.

The piece of money paid Judas is represented by the tetradrachm of Antiochus III, which was equal to the shekel. There were both Greek and Roman coins struck on the capture of Jerusalem,—one of which, bearing Vespasian's head, is here shown.

LAST COIN, STRUCK BY BARKOKAB, A. D. 130.
Of the deliverance of Jerusalem. Simeon. Tetrastyle Temple.

The last coins of the Jewish series were struck by Barkokab, A. D. 130. One is given here, having on one side the porch of the temple, with a star above, and the name of "Simeon;" and on the other side a bunch of fruit and the inscription, "Of the deliverance of Jerusalem."



COIN OF ARETAS, KING OF ARABIA.

Aretas, king of Arabia, ruled Damascus when Paul escaped from that city in a basket. The coin of Ephesus bears a model of the temple of Diana.

COIN OF EPHEBUS.
Nero. Cæsar. Temple of Diana.

Among the many curious coins which are met with of these ancient times are the two here shown. The coin of Apamea has a picture of an ark over water, with the



BRONZE COIN FOUND AT URFA.
Head of Christ. Jesus Christ, King of kings.



COIN OF APAMEA.
Noah's Deluge.

of our missionaries there. The inscription on the reverse is, "Jesus Christ, King of kings." In the time of Septimus Severus a medal was struck at Apamea (formerly called Kibbotus—the Ark), on which the flood was represented.



COIN OF CORINTH.
Antoninus Pius. Port of Cenchreae. Colonia Laus Julia Corinthos.

A coin is often the very best evidence concerning some ancient person or place. If genuine, it is not possible to deny its claims to credit for what it shows. If forged, as they often have been, they still bear a certain value, according to their antiquity. Sometimes the accounts of ancient authors are verified by the devices on coins, as in the coin of Corinth, which gives a picture of the port of Cenchreae, exactly as described by Pausanias. (See Cenchreae.)

The coin of Tarsus also illustrates another city, which is memorable for being connected with the history of the Apostle Paul. This city was his birth-place and early residence (Acts, ix., xxi., xxii.). We are indebted to coins for the portraits of many ancient and celebrated men, whose features have not been preserved in any other way. And in most cases the portraits given correspond to the character given them by the historian. Tigranes was a king of Armenia, and ruled Syria B. C. 83 to 64, when the Romans conquered the country. The crown and diadem shown on his head are fine illustrations of many passages of Scripture.



TIGRANES.



COIN OF TARSUS.

The engravings are almost exactly the size of the originals, which are now in the cabinet of W. C. Prime, or in my own.

WEIGHTS AND MEASURES.

THE notices of weights and measures in the Bible are few and incomplete, and we have to supply the wanting information from other sources; chiefly from the systems of ancient nations, following the chain from Rome up through Greece, Egypt, and Phœnicia, to Babylon, the origin. The system was nearly uniform everywhere, but varied from one age to another. Layard found at Nineveh the weights used by the Babylonians, which were in the form of lions and of ducks, with rings for handles, of different sizes, in a certain system, the lightest weighing about four ounces, the heaviest about forty pounds.

TABLE OF SILVER COIN WEIGHTS—PROPORTIONS AND VALUES.

	Paris grs.	Prop.	lbs.	oz.	dwt.	grs.		
Gerah (<i>bean</i>)	13.7	60,000				13.7	1 Gerah =	2½ cts.
Bekah (<i>divided</i>)	137	6,000			6	17	10 Gerahs = 1 Bekah =	25 “
Shekel (<i>weight</i>)	274	3,000			13	14	2 Bekahs = 1 Shekel =	50 “
Maneh (<i>talent</i>)	13,700	60	2	3	2	12	50 Shekels = 1 Maneh =	25 dolls.
Kikkar (<i>round</i>)	822,000	1	142	9	5	0	60 Manehs = 1 Kikkar =	1500 “

Gold was reckoned at 10, 12, or 13 times the value of silver in different ages.

COPPER COINS.			GREEK COINS.			ROMAN COINS.		
	Grains.	Value.						
Mite (Lepton)	15 to 20	2 mills.	Lepton	=	2 mills.	As (farthing)		1½ cents.
⅙ of a Shekel	81 “ 88	3 “	Drachm	=	16 cts.	Quadrans		3¾ mills.
Quarter	125 “ 132	5 “	Didrachm	=	32 “	Denarius (penny)	15	cents.
Half (bekah)	235 “ 264	1 cent.	Stater (tetr.)	64	“	Aureus (stater)	3	dolls.
Shekel	528	2 cents.	Mina (pound)	16	dolls.	Talent	961	“
Talent = 1500 shekels.			Talent	960	“			

Silver was 60 to 80, and even once as high as 112 times the value of copper.

HEBREW COPPER COINS.			EGYPTIAN COPPER COINS.		
	Grains.	Value.		Grains.	
Gerah (⅓)	16 to 20	2 mills.	½ KeT	70	3 mills.
One-sixth	81 “ 88	3 “	KeT	140	6 “
Zuzah (¼)	125 “ 132	4 “	2 KeT	280	1c. 2 “
Half (bekah)	235 “ 264	8 “	5 KeT	700	3c. 5 “
Shekel	528	1c. 6 “	MeN (Maneh)	1400	7c.
Talent = 1500 shekels =		25 dolls.			

The comparative weights of the talents of different nations may be seen in this table, each number standing for 1000 grains:

Hebrew gold,	1 320	Babylonian silver,	959	Egyptian silver,	840
“ silver,	660	“ lesser “	479	Æginetan “	660
“ copper,	792	Persian gold,	400	Attic	500

MEASURES OF LENGTH.

The names are derived from members of the human body—the **cubit**, the length of the forearm from the elbow point to the third finger tip, was the unit, a name and custom derived from Egypt, and recorded on the monuments. There is no record of the unit in the Bible, Josephus, nor in any ancient Hebrew building.

TABLE OF MEASURES OF LENGTH (Egyptian).

	Paris lines.	Inches.		Paris lines.	Inches.	
Cubit (<i>sacred</i>)	234.33	19.05	Cubit (<i>common</i>)	204.8	18	4 Fingers = 1 Palm.
Span	117,166	9.52	Span	102.4	9	3 Palms = 1 Span.
Palm (<i>wide</i>)	39.55	3.17	Palm	34.13	3	2 Spans = 1 Cubit.
Finger "	9.76	0.79	Finger	8.53	$\frac{3}{4}$	6 Cubits = 1 Reed.

Land was measured by the **cubit** and **reed**, but never computed by square measure, for they had no unit such as our acre.

MEASURES OF DISTANCE.

The ordinary day's journey, for *one person*, was thirty miles; for *a company*, ten. The Sabbath-day's journey was measured by the distance fixed between the tents and the ark in the wilderness, which was 2,000 cubits. (*Smith's Dict.*; *Kitto*), which was also the limit outside of the Levitical cities. The moderns reckon by hours' travel, which vary from four to two and a half miles, as the length of the hour varies with the length of the day in summer and winter. *

MEASURES OF CAPACITY (Josephus).

There were two sets—one for dry, another for liquid things—both having a unit of the same value, the **bath** and the **ephah** (Ex. xlv. 11.)

TABLE OF DRY AND LIQUID MEASURES.

								Equal to, in gallons, according to	
								JOSEPHUS.	RABBINS.
Homer	1							86.6	44.2
Bath or Ephah	10	1						8.6	4.4
Seah	30	3	1					2.8	1.4
Hin	60	6	2	1				1.4	0.7
Gomer	100	10	$3\frac{1}{3}$	$1\frac{2}{3}$	1			0.8	0.4
Cab	180	18	6	3	$1\frac{1}{2}$	1			0.2
Log	720	72	24	12	$7\frac{1}{2}$	4	1	0.1	0.6

* *Kitto*, Sabbath-day's journey, v. iii., p. 722; *Smith*, do., v. iii., p. 1073.

The common cubit of 18 inches would give 3,000 feet.
The sacred cubit of 19.05 inches would give 4,762 feet.
An English mile is 5,280 feet.



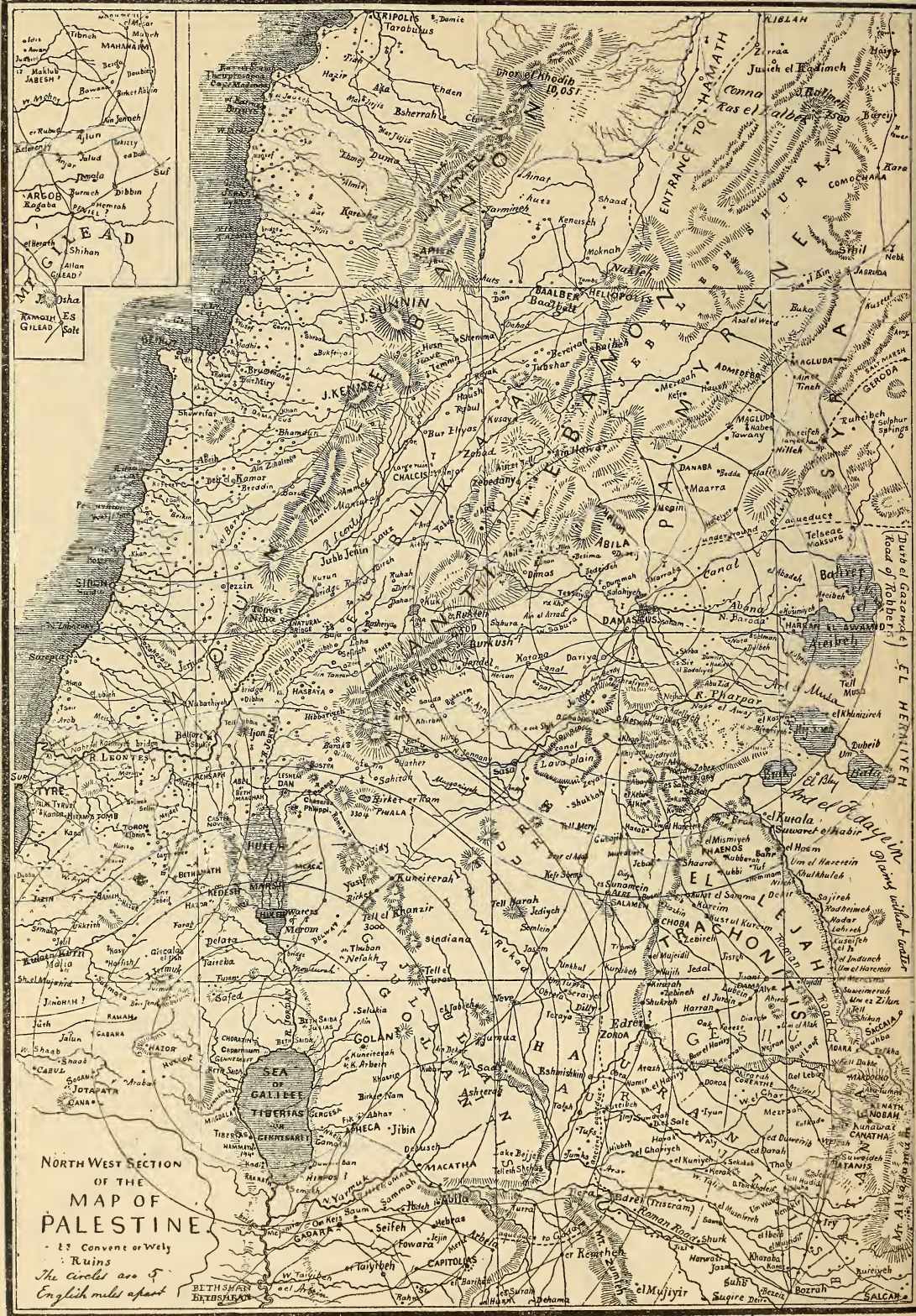
LION WEIGHT.
From Nineveh.

MAP OF THE
ENVIRONS OF
JERUSALEM

The circles give distances
of 1 hour's travel, or $2\frac{1}{2}$ miles each,
around the Temple-site Ramallah
as a centre.



A. L. Rawson





[illegible]

The West, Greek, or
Mediterranean Sea

Askelon

W. Esne

the Desert begins here

8 Convent.
8 Moh'n Wely or Convent.
∴ Ruins.
The Circles are
5 English miles apart.

plateau

saidiyeh

high plateau



DRESS.

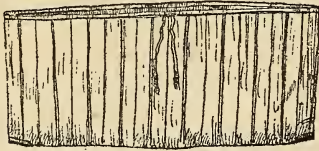
ORIENTAL dress has preserved a peculiar uniformity in all ages, from Abraham to the modern Bedouin.



1. ON THE BEHISTUN ROCK, ASSYRIA.

The monument at Behistun exhibits the antiquity of the costume, which can be compared with that of figures of modern Syrians, &c., on pages 41, 105, 109, 228; and other antiques, as on pages 45, 68, 141, &c.

The dress for men and women differed but very little; many articles being worn by both in common, varied only by the manner of putting them on. Men wore the shawl over the head and shoulders, or over the shoulders, while the women used it around the waist.



2. DRAWERS. Libas.

The **drawers** are scant or full, gathered around the waist, and show, when on, as in the figure of the Bedouin, page 45, and of the woman carrying a water jar, figure 6. They are fastened just below the knee by garters.

The skirt reaches to, or falls a little below, the knees, and is worn outside of the drawers generally. No. 4 was copied from the monuments, and No. 3 is modern.



3. SHIRT. Ephod?
Ketoneth.

When dressed in the drawers and shirt only, a person was said to be naked (Mark, xiv. 51). No. 5 is a vest, like ours; buttoned up to the chin with buttons like No. 7, which are sewed on the edge of the garment, and passed through a loop; never using a button-hole.



4. SHIRT

The **coat** has sleeves to the wrist, or longer, and skirts to the knees or ankles. (See page 45, and cuts 8, 9, and 10.)



5. VEST.
Sudayree.

Over the coat is worn the **girdle** (Acts, xxi. 11), which is two or three yards long and about half a yard wide, and is made of any material, from a strip of leather or a rope to the finest silk, with embroidery.

The coat, when cut off at the hips, as in Nos. 8 and 9, is sometimes embroidered very highly. The same garment, as worn by women, is shown in No. 12, and is called Yelek. This is the robe of ceremony for both sexes, referred to in 1 Ki. v. 5, and 2 Chr. ix. 4, and (the long skirt) the present that Jehu gave the prophets of Baal, 2 Ki. x. 22.



7. BUTTON AND LOOP.

The **cloak** (ABBA, LEBUSH) is a large square bag, open on one side, with holes at the upper corners for the hands (Fig. 11), and a band around the neck. Goat's or camel's hair is used in the desert (Matt. iii. 4) as worn by John the Baptist.



6. GIRL.

Joseph's coat of (many) colors was of this pattern; and such rich garments are common among the wealthy, being made of silk or wool, and richly embroidered. (See pages 228, 141, 109.) The same



8. TUNIC. Caftan.



9. JIBBEH. Coat.

garment is called a **burnoos** when it has a hood, as worn in Algeria. The **hyke** is a square shawl, folded cornerwise, and worn as in the cut on page 228. The



10. SYRIANS.



12. YELEK.



16. STREET DRESS.

Bedouins use a cloth woven with threads of silver or gold, called *Akal*. (See page 41.) The head is covered first with a white cotton cap (*libdeh*), over which is worn the *tarbush* (see page 68), a red woollen cap, generally with a blue tassel. Around the tarbush a narrow shawl (three or more yards long) is wound, forming the turban (shown in No. 10, on page 69, &c.). Women cover themselves with a thin cloak and a veil, leaving only the eyes (or only one eye) visible, as in Fig. 16. It is probable that the ancient Jewesses did not veil, but appeared as shown in cut No. 13. The veil here covers the hair only. Women wear the hair long, braided, curled, &c., and decorated with jewels and coins. Men generally shave the head (2 Sam. xiv. 26). The ancient Jews probably wore the hair as low as the ears or neck, and, as Josephus says of the body-guard of Solomon, used powder (Ant. viii. 7, 3). In mourning the head was shaved (Is. xxii. 12, &c.)

There are many ornaments in use for the hair, head, ears, nose, and neck, not very much different from those in use here; except the nose-ring. The eyebrows and lashes are frequently colored.

The feet are loosely covered, and are seldom deformed as ours are by tight shoes. The inner slippers (Nos. 15, 18) are very soft, and only worn in the house; the over-shoe (17) and boot () being worn out doors, and always left at the door. Stockings and leggings for cold weather are in common use.

Sandals (14) are still used in the house, but could never have been in common use out doors, because of the many thorns and briars. The **Kubcobs** are

high wooden stilts, used in the bath, or on wet floors.



11. ABBA. Cloak.



13. WOMAN.



14. SANDALS.



15. SLIPPERS.



17. SHOES. 18. SLIPPERS.

High Priest's Dress.

Jos. Ant. iii. 7, § 7; "The vestments of the High Priest, being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegran-

ates; and in the noise of the bells, resembling thunder. And for the Ephod, it showed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breast-

plate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place. And the girdle which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe. . . . And for the

turban, which was of a blue color, it seems to me to mean heaven, for how otherwise could the name of God be inscribed upon it?"

The knowledge of geography is more complete now than it was in the days of Josephus.

Exodus, xxviii.; "And these are the garments which they shall make—the breastplate, and the ephod, and the robe, and the coat of checker-work, the turban, and the girdle;" all of which were peculiar to and worn only by the high-priest.

In this description the under-garments are not mentioned. In verse 42, linen drawers are directed to be worn, and it may be presumed that the other under-garments worn by the upper classes were used by the priests.

Breastplate (ver. 4, 15). This was embroidered, in two halves sewed together, the front to receive the 12 stones, and the back to shield the studs; and besides, so as to fit the chest better, because the stuff was thick and stiff from embroidery, and the fine wires of gold worked into the design. The making of the wires is described in xxxix. 3. In it were set four rows of engraved stones, bearing the names of the twelve tribes of Israel. Each stone was set in a rim of gold, like a cameo (or breast-pin), with a button or stud at the back, which was put through a button-hole in the breast-plate. Putting the twelve stones into their places was a solemn service, showing the presence of the twelve tribes before the altar of Jehovah, and they were called **LIGHTS** and **PERFECTIONS**—(Urim and Thummin). It was two spans high, and one wide.

Two cord-like chains of gold wire were fastened to the upper corners of the breast-plate by two rings of gold (ver. 14), which were attached to the engraved stones on the shoulders, one to each stone. Two gold rings on the lower corners of the breast-plate were opposite two rings in the girdle; and a blue cord tied the rings together and kept the breastplate in its place (ver. 26, 27, 28).

The other garments were peculiar only in color and ornament, their pattern being similar to those already described.



38. EGYPTIAN PRIEST.



37. SACRIFICE.

Phoenician.

At Um el Awamid (*Renan*).

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township PA 16066

LIBRARY OF CONGRESS



0 014 038 771 A

